

FREEMASONRY IN MANITOBA

1864-1925

WILLIAM
DOUGLAS



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By

WILLIAM DOUGLAS

Member of Board of General Purposes
Past President of Past Masters' Association of Winnipeg
Past District Deputy Grand Master
Secretary St. John's Lodge No. 4

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FOREWORD

Foreword

THE history of Freemasonry in the Province of Manitoba, particularly as it concerns the introduction of the Craft and the early activities of the few members who carried the banner within our borders in pioneer days, naturally divides itself into three separate periods.

The first dates back to the early days of the Red River Settlement when, coincident with the arrival of white settlers, the pioneer Lodge, Northern Light Lodge, which was chartered by the Grand Lodge of Minnesota, functioned for a few years.

The second period covers the few years from 1870 to 1875. This takes up the activity of the three lodges chartered by the Grand Lodge of Canada (in Ontario) to the time when the brethren of the Province of Manitoba decided to form themselves into a sovereign body for the territory of the North-West Provinces.

The third period embraces the activity of the Grand Lodge of Manitoba from the date of its formation down to the present.

It is quite possible to divide the subject matter to a greater extent, but the purpose of presenting the

FOREWORD

authentic record of Freemasonry in Manitoba can be well served by following this outline.

I have purposely refrained from quoting too freely from Lodge minute books, as otherwise we might obtain a somewhat formidable volume. My purpose has been to glean from the early minute books the story of the Craft, and I have endeavored to co-relate the facts and present the story in readable form. It is hoped the plan followed will meet with the acceptance of the reader.

Where reference is by quotation the text has been closely followed and statements of historical facts, not generally known, are supported by references to the sources from which the information was obtained.

The archives of Freemasonry contain much of secret or esoteric character which cannot be included in a volume of this kind, but the Freemason in search of this information may find it in the sources at his disposal.

In the absence of some important books of record, the writer has been obliged to construct his story from the material at his command. It is my earnest hope that this commemoration volume will give my brethren as much pleasure as the work of research and preparation has given the author.

WILLIAM DOUGLAS

CONTENTS

CHAPTER	PAGE
I. BEGINNING OF MANITOBA	1
II. FREEMASONRY INTRODUCED	5
III. OLD NORTHERN LIGHT	15
IV. THE LODGE OPENS	21
V. MEMBERS OF THE LODGE	43
VI. SETTLEMENT TROUBLES OF '70	51
VII. PRINCE RUPERT'S LODGE	57
VIII. LISGAR LODGE	77
IX. EARLY DISTRICT DEPUTIES	95
X. ANCIENT LANDMARK LODGE	107
XI. GRAND LODGE FORMED	121
XII. EARLY DEVELOPMENTS	131
XIII. SCHISM OF '78	143
XIV. THE REGULARS	159
XV. THE SCHISMATICS	169
XVI. PEACE RESTORED	185
XVII. BEFORE THE PUBLIC EYE	201
XVIII. IN MOROCCO	217
XIX. DISTINGUISHED BRETHREN	225
XX. BENEVOLENCE	233
XXI. PASSING EVENTS	241
XXII. OUR JUBILEE YEAR	263



ILLUSTRATIONS

	PAGE
THE AUTHOR	<i>Frontispiece</i>
OFFICERS OF NORTHERN LIGHT LODGE	20
POST OFFICE STREET, RED RIVER SETTLEMENT, 1864	36
FIRST INITIATES IN MANITOBA	44
OUR FIRST GRAND MASTER	124
LODGE ROOMS IN THE '70'S	140
MAIN STREET, WINNIPEG, 1876	204
OUR GRAND SECRETARIES	228
FIRST WORSHIPFUL MASTERS OF WINNIPEG	244
MASONIC TEMPLE, WINNIPEG	260



PART I.

1864-1869

Those sturdy men who set up the altar of Masonry on the frontier of this commonwealth were prophetic souls. They were men of faith who builded better than they knew, as men of faith always do.

They believed in the future, in the growth of large things from small beginnings, and in the principles of Masonry as the true foundation of society and the fortress of a free state.

They knew that the Masonic Lodge is a silent partner of the home, the church, and the school-house, toiling in behalf of law and order, without which neither industry nor art can flourish, and that its benign influence would help to build this commonwealth in strength, wisdom and beauty.

Therefore, they erected their altar and kindled its flame; and, having wrought in faithfulness, they died in the faith, obeying the injunction of the master poet who said:

"Keep the young generations in hail,
Bequeath to them no tumbled house."

Time has more than fulfilled their dream, and the facts have outrun their faith.

JOSEPH FORT NEWTON

BEGINNING OF MANITOBA

I. Beginning of Manitoba

THE early history of the Province of Manitoba is inseparably connected with the activities of the Hudson's Bay Company and the trading posts or forts which that Company and the rival North-West Company erected and operated in various parts of the lone land. It was at the junction of the Assiniboine and Red Rivers that Verandrye established Fort Rouge in 1738. We learn that about sixty years later (1804) the North-West Company, the pioneer trading competitor of the Hudson's Bay Company, built Fort Gibraltar. Shortly thereafter, the Hudson's Bay Company constructed Fort Douglas, named after Thomas Douglas, the fifth Earl of Selkirk and founder of the Red River Settlement.

The history of our country at that time is full of the bitter conflicts which took place between the rival trading concerns, but, happily, when these two concerns ultimately amalgamated, the feuds of many years were a thing of the past.

The building of the first Fort Garry took place in 1821, and was named after Nicholas Garry, a director of the Hudson's Bay Company. Originally, this was a wooden building. In 1835, the new Fort Garry was

FREEMASONRY IN MANITOBA

begun, and this was an elaborate stone structure with massive bastions and port holes. This was the centre, for more than thirty years, of the business, government, education, and public affairs for a large territory, and this was the nucleus of the present City of Winnipeg. The front gateway of the later built Fort Garry is all that now remains of the important group of buildings then erected, and this relic of the past is now owned by the City of Winnipeg which maintains a small park surrounding the gateway, situated on Main Street almost opposite the Union Depot.

The building of Lower Fort Garry, nineteen miles down the Red River, was commenced in 1831. In the early days of the Settlement this was known as "The Stone Fort." The motive for the selection of this site is said to be unknown, but, for a long time, it was the residence of the Governor of Rupert's Land, and, likewise, the seat of the government as they had it at the time.

The first attempt to establish a place of business — outside the control of the two trading Companies already referred to — was on the highway, near the spot where the Assiniboine and Red Rivers meet. This was in 1859, when McKinney and Company built their store at the location mentioned.

The physical disadvantages of available sites near the roadway, which closely followed the course of the

BEGINNING OF MANITOBA

Rivers, had deterred the enterprising settlers from fixing exact locations for store or house. Distance from the River, the only source of water supply, had to be considered, whilst the low-lying ground near the highway was disastrous in the spring season when the entire locality usually assumed the appearance of a swamp. These handicaps were balanced by the fact that the site near the junction of the two Rivers had the advantage of being on the highway along which all the traffic of the country had to pass.

The business venture of McKinney was soon followed by others among the commercial and professional pioneers, A. G. B. Bannatyne, Wm. Drever, J. H. Ashdown, and Dr. John Schultz.

The first newspaper of the Red River Settlement — "The Nor'-Wester" — issued the first number 28th December, 1859. The enterprising publishers were Buckingham and Coldwell. The population of the Red River Settlement was scattered, as can be appreciated when one learns that the Settlement covered about fifty miles frontage along the Red River, and about sixty miles along the Assiniboine River. The settlers remained close to the rivers which afforded the principal route of travel, as well as providing their domestic water supply.

The spirit of the men who first opened up the Province of Manitoba to commerce is indicative of the men

FREEMASONRY IN MANITOBA

who brought into being the great metropolis of Winnipeg and our own Grand Lodge of Manitoba. Their vision is reflected in what we see all around us to-day. They saw more than a trading store at the fork of two muddy rivers, and in honour to their memory we mark our appreciation by dedicating this opening chapter of our book.

II. Freemasonry Introduced

THE first section of Masonic history within the geographical boundaries, which now comprise the Province of Manitoba, centres in the old Red River Settlement. In the early days of this country, the Settlement was the abiding place of practically all the white people in the vast expanse of prairie which has become, in the intervening years, the home of so many from all lands and countries, and the greatest wheat producing area in the world. A few years after the first independent business was established, we find the brethren of the Mystic Tie taking their place as an essential community activity, and in 1864 the first Masonic Lodge, known as Northern Light Lodge, was instituted.

When we reflect upon the sparsely settled district within which our early brethren held forth the beacon light of the Craft, and realise that, in addition to being practically isolated from the settled parts of the Dominion, the entire district passed through a spirited decade, closely following the formation of the original lodge, we need express little wonder that it has been difficult to obtain authentic data without great effort and search in many quarters.

Freemasonry entered the Province of Manitoba

FREEMASONRY IN MANITOBA

through the Grand Lodge of Minnesota in the year 1864. That Grand Lodge was then in its infancy as a sovereign Grand Body, and the territory under its jurisdiction was largely in the process of pioneer development. The original warrant for Northern Light Lodge was issued in the first place to members of the Craft who expected to be located at Fort Pembina, Dakota Territory. It is a unique circumstance that this Lodge was originally warranted by dispensation to meet at a point within the United States. Subsequently, Grand Lodge issued a new dispensation to other members of the same Lodge, giving them the same name for their Lodge, but changing the domicile from Pembina to "the Red River Settlement, British Possessions." It is doubtful if any other Lodge within the British Empire had the distinction of being first warranted by any Grand Lodge of the United States.

The official record of the issuance of the warrant is contained in the address of the Grand Master of the Grand Lodge of Minnesota, at the eleventh annual communication of that body:

About the middle of last month, I received an application signed by Brothers C. W. Nash, J. L. Armington, A. T. Chamblin, Chas. S. Mix, and eight others, who were en route for Pembina, Dakota Territory, for a dispensation authorising them to open and work a Lodge.

Pembina is the most northern point in the territory of the United States, a great central point where concentrates a large

FREEMASONRY INTRODUCED

amount of emigration and of travel between the two oceans. The want of a Lodge at that place has been long felt, and often expressed; and as the brethren named were active, well informed, and discreet Masons, the first two, former Masters, and the latter Wardens of Lodges within this jurisdiction, and as they expected to remain in that hyperborean region for at least two years, I granted a dispensation to establish a Lodge at Pembina. While this reference to the movement from which proceeded the institution of Freemasonry into our Province does not state any specific date, the records of the Grand Lodge of Minnesota reveal the fact that the date the warrant was issued was 15th September, 1863.

The story explaining how the Lodge came to be named "Northern Light" is found in the following letter, written some years later by Brother C. W. Nash, who was the first Worshipful Master of the Lodge:

I wrote the Grand Master calling his attention to the omission, and took occasion to suggest what I thought would be a proper and very appropriate name, and in case it met with his approval to so advise me and direct that I insert it in the dispensation. The name that was suggested met with his cordial approval, and was thus named.

It came about in this way: It was at night that I was writing the Grand Master, and, going out of my quarters, I observed the grandest display above me that it was ever my pleasure to behold. I never witnessed such grandeur of this character before, and I never expect to again. It was an exhibition of the Northern Lights; the celestial globe was grand and beautiful in the extreme, and for a long time my eyes feasted upon the sight with delight. It was witnessed by many in our cantonment,

FREEMASONRY IN MANITOBA

and on returning to my quarters to complete my letter to the Grand Master, I narrated the circumstances, hence the name "Northern Light" was given.

Brother Nash and the other Masons named on the dispensation were members of a contingent of cavalry sent to Fort Pembina by the government of the United States under the command of Major Hatch. The fact that these brethren belonged to a squadron of soldiers hurriedly despatched to Pembina explains the seeming haste with which the dispensation was sought and issued.

It was late in the fall when they reached Pembina, too late to arrange proper shelter and feed for their horses, and, out of five hundred animals, it is stated that four hundred died from exposure.

Failing to find sufficient fodder at Pembina, the Commanding Officer sent to the Red River Settlement for supplies. The visit of the soldiers to the Red River Settlement undoubtedly was the first point of contact between the members of Northern Light Lodge at Fort Pembina and the settlers of the Red River Settlement. The fact that evidence is available to show that both Worshipful Brother Nash, the Worshipful Master of the Lodge, and Brother Mix, one of the Wardens, visited the Settlement, would naturally suggest that during their sojourn in our district they created some interest in connection with their Masonic Lodge among the male residents of the Red River Settlement.

FREEMASONRY INTRODUCED

Before passing on to the events leading directly to the institution of a lodge in the Red River Settlement, a word of explanation should be added as to the cause which necessitated soldiers being sent to Fort Pembina which adjoined the International Boundary Line separating Canada from the United States.

There had been serious trouble with the Sioux tribe of Indians, a number of whom had moved across the imaginary border line. They had travelled along the course of the Red River, and finally located at Poplar Point on the Assiniboine River—about twenty-five miles west from where the City of Winnipeg now stands.

Major Hatch sought permission from the British Authorities to enter British Territory in pursuit of the Indians, but, while this was granted, it was not actually taken advantage of.

The authority for the statement that the Worshipful Master and one of the Wardens of the Lodge at Pembina personally visited Red River Settlement is contained in the following excerpt from a local history recording events of the period:

During January, 1864, Lieut. Mix, an officer serving under Major Hatch, visited the Settlement with the object of securing the Governor's good offices in inducing the Sioux to surrender on equitable terms.¹

¹Hargrave's Red River—p. 316.

FREEMASONRY IN MANITOBA

Some time later, we read from the columns of the only newspaper published in the Settlement:

Under date 4th March, 1864, in a letter headed from Headquarters Independent Battalion No. V., Pembina, D. T., addressed to His Excellency A. G. Dallas, Governor of Rupert's Land — Major Hatch signing as Officer Commanding — reference is made to the tribe of Sioux Indians then at Poplar Point, along the Assiniboine River.

The reply in acknowledgment is dated 7th March, 1864, and begins thus: "I have the honor to acknowledge receipt of your letter of the 4th inst. *Delivered to me by Lieut. Nash.*¹

Here we have evidence of their presence, on military business it is true, but fraternizing with the people of the Red River Settlement. The inference, drawn from local happenings in the immediate future, must lead us to conclude that the introduction of Freemasonry into the North West Territories of the Dominion is directly traceable to the two brothers, C. W. Nash and Chas. S. Mix, to whom we have just referred.

Coincident with the visit of Worshipful Master C. W. Nash in March, 1864, we learn that some of the men of the Red River Settlement, in the same month, journeyed to Fort Pembina, Dakotah, and allied themselves with the Masonic Lodge meeting at that point. Two distinct references have been found relating to this visit:

While the United States Garrison were yet at Pembina, it got rumoured that a new excitement was pervading the Settle-

¹The Nor'-Wester—17th March, 1864

FREEMASONRY INTRODUCED

ment. Several of the officers of Major Hatch's Battalion were connected with the Order of Freemasons, and it was probably during their frequent visits to the colony that they succeeded in exciting in the minds of the settlers the desire to enter the brotherhood of the Mystic Tie.

Early in March, 1864, a party from the Settlement proceeded to Pembina with the view of being admitted at the Lodge instituted at that place. Having taken the requisite degrees to qualify them for opening a Lodge of their own, they returned home, looking very much solemnized, and very wise.

Though laudable efforts were made to extract information relative to the ceremonies of initiation and other particulars, the most inviolable secrecy was maintained, not a little to the surprise of friends who knew the weak points of some of the novices. Such of whom as spoke on the subject of their proceedings at all, limited themselves to the general assurance: "they were very pleased" or "it was more impressive than any other religious ceremony they had ever witnessed."¹

In addition to the foregoing, we must also take cognizance of an item appearing in the columns of the newspaper of the Settlement, "The Nor'-Wester," in the issue of 17th March, 1864:

A party from this Settlement proceeded to Pembina a few weeks since to join the Masonic Order, through the Lodge established there. They took the necessary degrees to qualify them to open a Lodge here, which it is their intention to do on receipt of a dispensation from the Grand Lodge, application for which has already been made.

We will be glad to see Masonry fully established in our midst, for in its organization and teachings it is admirably

¹Hargrave's Red River—p. 322.

FREEMASONRY IN MANITOBA

adapted to do good in every community, irrespective of class, creed, or nationality. It has its secrets — the secrets of ages — and what others have been so well kept?

Pretended revelations have been made by those who know the public was always eager to find out a secret, and would be willing to pay well to satisfy its curiosity; but they knew little, for the working of the order is as much a mystery to outsiders now as it was in the far distant past from whence it dates its origin.¹

The two recorded versions relating to the visit of certain residents of the Red River Settlement for the purpose of receiving initiation at the hands of the brethren of Fort Pembina definitely establishes the fact as to the introduction of Freemasonry into Manitoba.

It is of added interest and importance to state that the newspaper, from the columns of which the reference we have quoted is taken, was jointly owned at that time by Dr. John Schultz, the first Worshipful Master of the original Northern Light Lodge in the Settlement, whilst his partner was William Coldwell, the first Secretary of the Lodge. Can we look for better evidence?

The question might very properly be asked, "Did the party who made this memorable journey to Pembina receive all three degrees at the one time?" Circumstantial evidence would seem to bear out such a contention. Let us review the facts briefly.

The references which are quoted in full make men-

¹The Nor'-Wester—Vol. 4, No. 5.

FREEMASONRY INTRODUCED

tion of but one visit to Pembina. The article copied from the newspaper must have been written either by Brother John Schultz or Brother William Coldwell. This reads—"They took the necessary degrees to qualify them to open a lodge here." Mention is also made at that early date that application had been made for a dispensation. The latter statement is not quite correct, unless a verbal request had been made, as the original petition for a dispensation is dated 27th April, 1864, and a copy of this document is printed on page 15.

Further, the battalion at Pembina left that place in May, 1864, for Fort Abercrombie, to which place they were transferred permanently. The officers of the Lodge, being all attached to the military unit thus removed, it is only natural to presume that, with the transference of the officers to another field of activity, all Lodge activity at Fort Pembina would cease.

Under these circumstances, and taking into account the distance which separated the Settlement at Red River from Fort Pembina, the mode of conveyance used in transit, the weather in the spring of the year, and the unsettled country at that time, we may safely conclude that a literal construction of the newspaper passage—"they received the necessary degrees"—would indicate the initiation, passing and raising, all taking place at the one visit. This was not an uncommon practice in Lodges at that time.

FREEMASONRY IN MANITOBA

With the departure of the soldiers from Fort Pembina, and the consequent closing of Masonic activity by their Lodge at that place, we leave our Minnesota connections, and arrive at the starting point of Masonic Lodge life and activity in the Red River Settlement.

III. Old Northern Light

She took the tried clay from the common road—
Clay warm yet with the genial heat of earth—
Dashed through it all a strain of prophecy;
Then mixed laughter with the serious stuff.
It was a stuff to wear for centuries,
A man, that matched the mountains and compelled
The stars to look our way and honor us.

A FEW weeks prior to the departure of the officers and members then composing Northern Light Lodge at Fort Pembina, and under date of 27th April, 1864, the following petition, written by Brother A. G. B. Bannatyne, was forwarded to the Grand Master of the Grand Lodge of Minnesota, at St. Paul:

TO THE M. W. GRAND LODGE
OF THE STATE OF MINNESOTA:

The undersigned petitioners being Ancient, Free and Accepted Masons, having the prosperity of the fraternity at heart, and willing to exert their best endeavors to promote and diffuse the genuine principles of Masonry, respectfully represent that they are desirous of forming a new Lodge in the Red River Settlement, Rupert's Land, to be named Northern Light Lodge; they further pray for letters of dispensation or a warrant of constitution, to empower them to assemble as a legal Lodge to discharge the duties of Masonry in a regular and constitutional manner, according to the original forms of the order, and the regulations of the Grand Lodge.

FREEMASONRY IN MANITOBA

They have nominated and recommend Brother JOHN SCHULTZ, to be the first Master, ANDREW G. B. BANNATYNE, to be the first Senior Warden, and WILLIAM INKSTER, to be the first Junior Warden of said Lodge.

If prayer of the petition is granted, they promise a strict conformity to the constitution, laws, and regulations, of the Grand Lodge.

(Signed) ANDREW G. B. BANNATYNE

WILLIAM INKSTER

CHARLES CURTIS

W. B. HALL

ROBERT MORGAN

Assiniboia,

WILLIAM COLDWELL

British America,

JOHN SCHULTZ

27th April, 1864. MATTHEW CONNAR

The petition was favorably received by the Grand Master, A. T. C. Pierson, of the Grand Lodge of Minnesota, and on 20th May, 1864, dispensation was issued authorising the Masons residing in the Red River Settlement to open a Lodge at that place, and designating said Lodge Northern Light Lodge.

Office of the Grand Master of Masons,

Saint Paul, May 20th, 1864.

TO ALL WHOM IT MAY CONCERN:

Know ye, that we, A. T. C. Pierson, Most Worshipful Grand Master of Ancient, Free, and Accepted Masons of Minnesota, having received a petition from a constitutional number of Brethren, who have been properly vouched for as Masons in good standing, setting forth, that having the honor and prosperity of the Craft at heart, they are desirous of establishing

OLD NORTHERN LIGHT

a new Lodge at RED RIVER SETTLEMENT, under our jurisdiction, and requesting a dispensation for same:

AND WHEREAS, there appears to us good and sufficient cause for granting the prayer of the said petition;

WE, by virtue of the powers in us vested by the ancient Constitutions of the order, DO GRANT this our DISPENSATION, empowering:—

Brother JOHN SCHULTZ, to act as Worshipful Master,
Brother ANDREW G. B. BANNATYNE, to act as Senior Warden, and

Brother WILLIAM INKSTER, to act as Junior Warden: of a Lodge to be held under our jurisdiction, at RED RIVER SETTLEMENT, RUPERT'S LAND, by the name of NORTHERN LIGHT LODGE U. D.

And we further authorize the said brethren to ENTER, PASS, and RAISE Freemasons, according to the ancient Constitutions of the Order, the customs and usages of the Craft, and the rules and regulations of the Most Worshipful Grand Lodge of Minnesota, and not otherwise.

And this our DISPENSATION shall continue in force until the next Annual Meeting of the Grand Lodge aforesaid, or this Dispensation be revoked by us.

Given under our hand and seal at St. Paul, this twentieth day of May A.L. 5864, A.D. 1864.

[SEAL] (Signed) A. T. C. PIERSON, Grand Master.

In connection with the issuance of the dispensation, the Most Worshipful Grand Master makes mention of this in his address at the annual communication of the Grand Lodge of Minnesota, held in St. Paul, 25th October, 1864, in the following terms:

FREEMASONRY IN MANITOBA

During the year, I renewed the dispensation of Northern Light Lodge, *removing it to the Red River Settlement*, application for charter will be made during the present session.

The matter of Charter, however, was not considered by Grand Lodge at this annual communication, and this can readily be understood, when it is explained that the organization of the Lodge had not at that date been completed, the institution had not taken place, and the first inaugural meeting did not convene until after the date of Grand Lodge communication.

The minutes of the inaugural meeting of the newly formed Lodge is of historic importance inasmuch as this is the first official Masonic record written within the boundaries of our jurisdiction.

The Grand Lodge of Minnesota having issued a warrant empowering the opening of a Lodge, U.D. at Fort Garry, Red River Settlement, and having, for the better carrying out of its views, appointed John Schultz, Esq., W.M., A. G. B. Bannatyne, Esq., S.W., and W. Inkster, Esq., J.W. of said Lodge, a Meeting of Master Masons was convened in the Lodge Rooms, in the building of A. G. B. Bannatyne, Esq., on Tuesday evening, November 8th, A.D. 1864, at which the following officers were elected to serve during the year.

On motion of Brother A. G. B. Bannatyne, seconded by Brother C. Curtis, Brother W. Coldwell was elected Secretary.

Brother Curtis, seconded by Brother R. Morgan, moved that Brother W. B. Hall be the Senior Deacon. Carried unanimously.

Brother W. B. Hall, seconded by Brother W. Inkster, nominated Brother C. Curtis as Junior Deacon. Carried unanimously.

OLD NORTHERN LIGHT

Brother A. G. B. Bannatyne, seconded by Brother W. Coldwell, nominated Brother J. E. Sheal as Treasurer. Carried unanimously.

Brother W. Inkster, seconded by Brother W. B. Hall, nominated Brother R. Morgan as Tyler. Carried unanimously.

The petition of Rev. T. T. Smith to be made a Mason, accompanied by the required fee, and recommended by Bros. John Schultz and A. G. B. Bannatyne, was presented, read, and referred to a committee.

The petition of Mr. William McMurray to be made a Mason, accompanied by the required fee, and recommended by Bros. Bannatyne and Coldwell, was presented, read, and referred to a committee.

The petition of Rev. W. H. Taylor to be made a Mason, accompanied by the required fee, and recommended by Bros. Hall and Morgan, was presented, read, and referred to a committee.

The Treasurer reported the receipt of an invoice from Brother Curry of St. Cloud, containing charges, amounting to \$158.00 for outfittings furnished Northern Light Lodge. The box containing the articles on account of which the charges had been made, not having yet arrived, Brothers Schultz, Bannatyne and Sheal were appointed a committee to take steps to procure the box as speedily as possible.

At the suggestion of the W.M., the subject of fixing the admission fee for the Lodge was taken up, and it was moved by Brother Inkster, seconded by Brother Sheal, that the fee be fixed at £5 sterling.

Brother Bannatyne, seconded by Brother Curtis, moved in amendment that the fee be £4:10/- sterling.

The amendment was then put, and lost, and the original motion carried.

FREEMASONRY IN MANITOBA

On motion of Brother Curtis, seconded by Brother Hall, the nights of the Regular communication were arranged to be on every alternate Monday, commencing 14th inst. (November, 1864).

Brothers Bannatyne, Inkster, Sheal and Coldwell, were appointed a committee to look after the necessary ornaments, fixtures, etc., needed for the Lodge.

The Lodge was closed until the next regular communication, peace and harmony prevailing.

JOHN SCHULTZ, W.M.
W. COLDWELL, Secy.



WILLIAM INKSTER
JUNIOR WARDEN



JOHN SCHULTZ
WORSHIPFUL MASTER



A. G. B. BANNATYNE
SENIOR WARDEN

OFFICERS OF NORTHERN LIGHT LODGE, RED RIVER SETTLEMENT, 1864



THE LODGE OPENS

IV. The Lodge Opens

THE first public announcement of a Masonic Lodge Meeting held in the Red River Settlement appeared in the advertisnig columns of "The Nor'-Wester" in the issue of 2nd November, 1864.

MASONIC

The members of

NORTHERN LIGHT LODGE

of F. & A. M.

will meet at the Lodge Room in the
building of A. G. B. Bannatyne, Esq.

on

Thursday, 8th November, at 7 p.m.

By Order of the W.M.

The notice thus appearing did not bear any signature. The meeting was of a preliminary character, called for the purpose of organizing the new Lodge and selecting subordinate officers to carry on the work of the Lodge, and to determine meeting dates, and other arrangements necessary in the organization of a new Lodge. The Minute of this meeting is quoted in the preceding chapter. In the issue of the "Nor'-Wester" 9th November, 1864, another advertisement appears:

FREEMASONRY IN MANITOBA

NORTHERN LIGHT LODGE

The first regular communication
of

NORTHERN LIGHT LODGE U.D.

will be held on Monday evening next 14th inst.
at the Lodge Room, in the building of

A. G. B. Bannatyne, Esq.

By Order of the W.M.

W. Coldwell, Secy.

This information is important. We definitely ascertain the date on which the first regular meeting of a Masonic Lodge was held in this jurisdiction, then known as the Red River Settlement, now the Province of Manitoba, but more particularly within the City of Winnipeg.

The introduction of a Masonic Lodge naturally creates even at this date a local interest in every community. That the opening of Northern Light Lodge created no small degree of interest in the Settlement can be well imagined, and perhaps the event as recorded by a local historian will indicate the viewpoint of the outside world better than a general review of his remarks.

The necessary dispensation having been obtained from the Grand Lodge of Minnesota, the Red River Masons were incorporated under the name of "Northern Light Lodge." Dr. Schultz added to his other claims on the regard of the public that of being "Worshipful Master" of the new organization, and the "Nor'-Wester" lauded the rising scheme.

THE LODGE OPENS

The historian continues,—

The only section of residents in the Settlement which condemned the new project was the Roman Catholic priesthood, from some members of which I was amused to hear a variety of statements, bearing on the association and its objects, which were merely anonymous publications by people who represented themselves as being too much alarmed at the prospective vengeance of the brotherhood to divulge their names. I shall not here enlarge on details. From the Worshipful Master, however, I was favored with some facts, curious, if true, connected with the order, of which knowing the interest taken by the public in everything connected with Freemasonry, I beg to insert a brief analysis.

The name of the brotherhood, I was informed, was calculated to prejudice it in the estimation of outsiders. It ought rather to be described as an Association of a very superior order of architects. Indeed, architecture or building had but little to do with it, or it with them, for that matter, for, although it was necessary to gain some acquaintance with the rudiments of architecture before certain moral truths and other details could be rendered intelligible, still the whole of that part of the subject was symbolical.

Of the two justly celebrated historical characters, St. John the Baptist and St. John the Evangelist, that one had been a Mason was certain, and that the other had been so also was highly probable, if not absolutely true. In their days, the Masons were called Essenes, and it was to be borne in mind that, although Christ had frequently and severely condemned both Pharisees and Sadducees, of this great third section of the Jews, He never had made any mention at all.

The foregoing were certainly the most striking facts relative to Masonry which had ever been brought under my consideration.

FREEMASONRY IN MANITOBA

To say nothing of the former part of the communication, that relating to the Essenes started a view of character of that rather obscure sect, the justice of which had been considered doubtful by such as have access only to sources of information non-masonic, and which, if I may rely on what I have myself seen and heard, is not currently known out of doors.

As the spring had advanced considerably before the preliminaries for the institution of the Lodge could be completed, the Masons resolved to make no effort until winter, those who had been already admitted being exhorted to pass the intervening time in study, and in visiting the Lodges of any American town they might have occasion to visit in the transaction of their business."¹

We have traced the original Lodge through its initial stages at Fort Pembina, at which point it met for a few months, officered by soldier Masons of the Garrison located there. Now we have the Lodge warranted to meet under dispensation at the Red River Settlement, and the summons to attend the first organization meeting, as well as the summons for the first regular Lodge meeting, has been quoted on a previous page.

Little time was lost after the Lodge had actually begun operations, and petitions for membership were received at the inaugural meeting. Within two weeks from the date of starting their Lodge career, the first candidates initiated within the Territory, which is now included in the Province of Manitoba, received the entered apprentice degree. There were two candidates

¹Hargrave's Red River (1869), p. 322.

THE LODGE OPENS

— Brother Rev. Thomas Thistlewaite Smith and Brother Rev. W. H. Taylor. The date of this ceremony was 21st November, 1864. One week later, Brother Rev. Archdeacon J. Hunter was initiated as a Freemason.

The Lodge at that time met every alternate Monday for the transaction of regular business, also on the intervening Monday night in special communication. Weekly meetings prevailed for some time, at which usually a degree or degrees were conferred upon a candidate. The regulations respecting degrees must have been somewhat different in these early days from those which govern the members of this jurisdiction to-day, as we find occasional record of two degrees being conferred upon the same candidate on the same evening.

Within a few weeks from the inaugural meeting, the members celebrated in true Masonic manner the annual Festival of St. John, 27th December, 1864. The record of this gathering as it appeared in the local paper is, undoubtedly, a faithful account of the meeting and of the business transacted by the Brethren. The newspaper at that time was jointly owned by Brothers John Schultz and William Coldwell, who occupied the offices of Worshipful Master and Secretary of the Lodge, respectively.

The record is of sufficient importance to be included verbatim:

FREEMASONRY IN MANITOBA

The 27th December was observed by the members of Northern Light Lodge as a day of festivity in honor of one of their patron saints. At half-past two on that date, the doors of the Lodge Room were thrown open to the few who were invited to be present at the ceremonies, it being a matter of much regret that the small size of the room interfered with the wishes of the invitation committee, who would have been pleased to have invited a much larger number.

The formal ceremony of installing the officers commenced shortly afterwards, and on its conclusion, addresses were made by the Master (Dr. Schultz), the Rev. W. Taylor and Ven. Archdeacon Hunter. From the Lodge, the members and guests proceeded to the dinner which was provided, after which suitable toasts, Masonic and otherwise, were proposed, which were replied to by Judge Black, Mr. Chief Factor Clare, and others.

The dinner concluded, the remainder of the evening was spent in the house of A. G. B. Bannatyne, Esq., who kindly threw open his rooms for the purpose.

The following are the officers for the year:

W.M.....	DR. SCHULTZ
S.W.....	MR. BANNATYNE
J.W.....	MR. W. INKSTER
Secy.....	MR. COLDWELL
Treas.....	MR. SHEAL
Chaplain.....	VEN. ARCHDEACON HUNTER
S.D.....	MR. HALL
J.D.....	MR. CURTIS
Stewards.....	DR. BIRD and REV. W. TAYLOR
Tyler.....	MR. MORGAN ¹

¹The Nor'-Wester—23rd January, 1865.

THE LODGE OPENS

Commenting upon this festival meeting, Hargrave in his "Red River" says:

It was concurrently rumoured outside that a very important part of the entertainment enjoyed by the Masons consisted in the supper which followed the more solemn proceedings in the Lodge. Regarding the details of the latter, nothing, I believe, was ever certainly known, but the notes of a harmonium, popularly supposed to have been played by the Rev. Thistlewaite Smith, could not be well hushed or confined within the precincts of the meeting chamber, and led to the impression that something mysteriously pleasing was in progress.¹

Hargrave adds this further reference to the Lodge in his book, which was published in 1869:

The institution, however, like all Red River institutions yet introduced, after being vigorously patronized throughout the winter, subsequently fell off very much in consequence of the departure from the colony of many of the most influential members, and for some years past, no meeting has been held, and the Lodge may be considered extinct.

The members of Northern Light Lodge had the pleasure of entertaining an interesting visitor about the time of the first festival meeting in 1864, in the person of Captain Sennett. This Brother was Chief Officer of the "Prince of Wales"—a Hudson's Bay Company boat, and along with two of his officers was en route to England. It seems the vessel had run aground at Hudson's Straits, near Mansfield Island, and had been badly damaged.

¹Hargrave's Red River—p. 346.

FREEMASONRY IN MANITOBA

Captain Sennett had experienced a very rough passage over the ice on the rivers and lakes between York and the Settlement. He said that of all the long journeys he had made round the globe, this had been the least pleasant

The Captain was moreover a Freemason, and had already encountered a Brother in authority at Norway House. His arrival was, of course, hailed as an auspicious event by the members of Northern Light Lodge, who vied with each other to honor their itinerant fellow Mason. After enjoying the hospitalities of the colony during a stay of a few days, he and his two junior officers left Fort Garry for England on Christmas Eve.¹

It is interesting to glean from records which are not of Masonic origin, i.e., not taken from Lodge Books, the opinion of the residents regarding the introduction of a Masonic Lodge within the boundaries of the Settlement.

From the first closing in of winter, it was evident that the Lodge of Freemasons which had been instituted in the Spring, had vigorously determined to carry on the business proper to such association. The lodge met one evening each week, and the number of candidates who presented themselves for admission kept it fully employed throughout the early part of the season and formed quite a goodly sized brotherhood. The little village, the project of calling which by the name of the great lake in its neighbourhood was then beginning to be spoken of, presented quite a scene of activity and bustle on the evenings of the meeting, as cutters from all quarters brought members to the spot. Many of the wealthier people in the colony had

¹Hargrave's Red River—p. 344.

THE LODGE OPENS

joined the lodge, and the number included a highly respectable proportion of the resident Anglican clergy. Archdeacon Hunter was chaplain to the Lodge, and Dr. Schultz, as already mentioned, acting Master.¹

The fact that meetings of the Lodge were held quite frequently can be established from the columns of the local newspaper. Evidently, it was through the medium of the local newspaper that notices of meetings were made known to the members of the Lodge. Two of such advertisements are quoted here:

NORTHERN LIGHT LODGE

A special communication of Northern Light Lodge U.D. of F. & A.M. will be held on Monday evening next, May 1st, 1865, in the building of A. G. B. Bannatyne, Esq.

By order of the W. M.

W. COLDWELL,

Secretary.

MASONIC

A special communication of Northern Light Lodge, U.D., will be held at the usual place on Monday, May 15th, at 7 p.m.

By order of the W. M.

W. COLDWELL,

Secretary.

Still dealing with the events of the Lodge during the year 1865, we find the following reference by the Grand Master of the Grand Lodge of Minnesota at the annual communication of that Grand Lodge, held 24th October, 1865:

¹Hargrave's Red River—p. 346.

FREEMASONRY IN MANITOBA

The dispensation to the brethren at Fort Garry was continued, and I am requested by the W. M. to ask that it be extended. They do not desire a charter at present, and, having learned from different sources, that the Lodge is in good hands, and working carefully, I recommend that the request be granted.

Following this reference by Grand Master Prescott, and at the same annual communication (1865), the Committee on the work of Lodges under dispensation make the following special reference to the Lodge:

Whereas, they have been informed that Northern Light Lodge, U.D., at Fort Garry, is working under the jurisdiction of this Grand Lodge, and with a commendable degree of diligence and success, for the best interests of Masonry, and said Lodge desires a renewal of their dispensation until the next annual communication of this Grand Lodge, your Committee would, therefore, recommend that a renewal of their dispensation be granted to them in accordance with their request.

This was adopted

It will be recalled that the Worshipful Master of the Lodge, under dispensation, when it met at Fort Pembina, Dakotah Territory, was Brother C. W. Nash. At a meeting of the Lodge held 9th, January, 1865, Brother Nash was elected as an honorary member.

On January 30th, 1865, a discussion took place in the Lodge, from which it would appear some of the members sought to obtain a charter from another source than from the Grand Lodge of Minnesota. A Committee, consisting of Brothers A. G. B. Bannatyne,

THE LODGE OPENS

Rev. T. T. Smith, and William Coldwell, were appointed to take the necessary action to forward, and, if possible, accomplish this objective by making request for same to the Grand Lodge of England. No further mention of this subject is found in the pages of the Lodge record, and the Grand Lodge of England has no record or trace that any such request or application had ever been made to them by the Lodge or any member of the Committee who had been named to act.

The Secretary of the Lodge had the misfortune to have his premises burned in the Spring of 1865, and the members passed a resolution of sympathy, implementing the address by a very handsome donation of money.

The Chaplain of the Lodge, Archdeacon Hunter, was presented with a complimentary address, "warmly congratulating him upon his diligence, ability, and faithfulness in the discharge of his duties, and regretting his departure from the Lodge and country." The Worshipful Master subsequently presented Brother Hunter with the jewel of the Chaplain's office as a tangible token of the regard entertained by the members of Northern Light Lodge towards the departing Brother.

The Lodge closed down in May, 1865, for the summer months, and did not convene again until November 27, 1865.

The desire to obtain a charter from the Grand Lodge of Canada occupied the attention of the members at a

FREEMASONRY IN MANITOBA

meeting held on 18th April, 1866, when it was resolved that Brother Schultz be authorized to procure a charter from the Grand Lodge of Canada, and to be assisted in this by Brother T. Bunn, "who is going to Canada".

The Minutes of the Meeting in question — 18th April, 1866, contain this paragraph — "That this Meeting be the last regular Meeting for this season." It was approved by all the members present. This is the last written record we can find of the old Lodge, and if Minutes were taken and recorded of any subsequent Meeting after the recess had passed, these were not written in the original Minute Book, and no trace of a second Minute Book can be found.

We have some references to the old Lodge from other sources which have some value in our work.

Towards the end of the year (1865), the following advertisement appears in the issue of "The Nor'-West-er," dated 20th December:

MASONIC

The Masons of Northern Light Lodge, U.D., will meet at their Lodge Room, Town of Winnipeg, on the second Monday of the New Year.

By order of the W. M.

H. McKENZIE,
Secretary.

This indicates that Brother Coldwell, the first Secretary, had vacated the office. We find from the newspaper that Brother Coldwell had disposed of his interest

THE LODGE OPENS

in the paper to the partner, Dr. John Schultz, and had decided to leave the Settlement. Brother Hector McKenzie, who succeeded Brother Coldwell as Secretary of Northern Light Lodge, affiliated with the Lodge bearing the same name, when it was instituted several years later.

Two observations in connection with this advertisement should be made. *First*, the reference in a newspaper, published in 1865, to "the town of Winnipeg." This was certainly anticipation, as the place was known as Fort Garry for many years after that date. *Second*, whilst this Lodge Notice appeared in the paper of 20th December, no mention whatever is made to any Festival Meeting for 27th December, and it might be inferred from the notice that this gathering did not take place that year. No Minutes appears in this connection, and the officers continued to occupy their former positions.

The search for authentic data concerning old Northern Light Lodge, and its activity after the Spring of 1866, has been very disappointing. That Lodge Meetings were held, there is little doubt, but, in the matter of obtaining the Lodge record, the search has been fruitless.

We learn from the proceedings of the Grand Lodge of Minnesota that, during that year, a remittance to the amount of \$22.00 on account of dues had been received by the Grand Secretary, but the remark is added "no returns had been sent in by the Lodge."

FREEMASONRY IN MANITOBA

It is opportune and of some interest to include in this record the contents of a letter addressed to Most Worshipful Master Brother Thomas Tweed, a Past Grand Master of the Grand Lodge of Manitoba, from Brother Dr. John Schultz in 1895. Writing on the subject of Northern Light Lodge, he said:

... and a novelty it was indeed in this country at that time. It was spoken of far and wide, and the description, which did not decrease in detail, or increase in accuracy as to what was done therein, was listened to with much curiosity, and in some cases with awesome wonder, which was enhanced by the jocoseness of Brother Bannatyne's clerks, who spoke knowingly of the whereabouts and propulsive propensities of the goat, and who pointed out from the room below, (to wit, the trading house) exactly in what part of the upstairs room the W.M. hung his hat while the Lodge was at work.

The Lodge Room itself was made as tasteful as circumstances of that day would admit, and it may interest the curious to know the exact cost of some of the furniture as given in a memorandum which I happen to have near me, in the sterling money of the day, namely:

Tables £1:19:6; Inner Door 1/-; Altar 19/6; Wallpaper 39/-; 24 Black Beads, 1/6; 24 White Beads, 1/-; 100 Copies of By-Laws, 40/-, and it may be inferred that the Craft was not always at work, for I find on the same list, 15 tin plates, 15 iron tablespoons, 15 teaspoons, 12 cups and saucers, 1 tin pan, 4 cans pickled oysters, 1 pound butter, and 2 pounds sugar, which would seem to show that there were intervals for refreshment. The jewels were borrowed from the Pembina Lodge, and were used until the following January (the Lodge commenced

THE LODGE OPENS

work in November, 1864) when these were replaced by fine ones from Chicago through the good offices of N.W. Kittson. W. Bro. John Schultz was the first W.M., Brother A. G. B. Bannatyne, Senior Warden; Brother William Inkster was Junior Warden. These three principal officers remained in their respective offices until 23rd day of December, 1867, when Bro. Bannatyne was elected W.M., Bro. Thos. Bunn, Senior Warden; Bro. John Bunn, Junior Warden, but am unable to find any record of their installation.

The proceedings of the Grand Lodge of Minnesota for the year 1867 disclose the fact that the Lodge was still alive, the Grand Master reporting, "I also renewed the dispensation without additional fee, for Northern Light Lodge, Fort Garry, British North America, 21st November, 1866." In the same proceedings, the Grand Master added a further remark — "Northern Light Lodge is located at Fort Garry, British America. The long distance to be travelled rendered it difficult to have a representative in Grand Lodge," and a further reference is found in the same volume, being part of an additional Committee Report:

From Northern Light Lodge, U.D., located at Fort Garry, no late returns or records have been received. In this the Committee deem it proper to present the following facts. Fort Garry is situated on the Northern confines of the State, several hundred miles from St. Paul and far outside of usual mail or transportation facilities, the mails being carried by dog-train at long intervals, through the intervening wilderness, and often lost in transit.

FREEMASONRY IN MANITOBA

Transportation is mostly confined to the Spring months. These facts may reasonably account for the non-representation and non-receipt of the records and receipts of the Lodge.

The Lodge was originally organized under letters of dispensation granted in 1863 to our present Grand Master (C. W. Nash) and others, by Grand Master A. T. C. Pierson, and has been continued by dispensation of successive Grand Masters to the present time, and it would seem that the time has arrived when the Lodge should be relieved of its anomalous position.

The Committee have had the fullest assurance from responsible sources that the brethren comprising Northern Light Lodge U.D. are men of excellent character and of good Masonic attainments, and of undoubted ability to carry on the work of the Order.

After considering these facts, they have arrived at the conclusion that it is wrong to make the remote position and consequent inability of these brethren to communicate with the Grand Lodge at the annual communication, a reason for depriving them of the benefit of a charter, and, therefore, recommend that a charter be granted to them as soon as they have made their return, and settled accounts with the Grand Secretary to the satisfaction of the Grand Master.

On 24th October, 1867, the same month this report was presented, a charter was issued to the Lodge, and Northern Light Lodge received number "68" on the register of the Grand Lodge of Minnesota.

It should be observed, according to Worshipful Brother Schultz, in his letter to Most Worshipful Brother Tweed, that, in the month of December of the same year, the members of the Lodge held an election,



POST OFFICE STREET, RED RIVER SETTLEMENT, 1864
BANNATYNE BUILDING (WITH FLAG POLE) WHERE NORTHERN LIGHT LODGE MET

THE LODGE OPENS

and it is not improbable that this was largely due to the action of Grand Lodge in deciding to issue the charter.

In the year 1880, a small booklet written by Very Worshipful Brother Joseph Hurssell was published, and, commenting upon the election of Lodge officers in Northern Light Lodge, 23rd December, 1867, he states:

The dispensation having been extended, and election of officers permitted, which took place 23rd December, 1867, resulting as follows:

BRO. A. G. B. BANNATYNE W.M.
BRO. THOS. BUNN S.W.
BRO. JOHN BUNN J.W.
BRO. E. L. BARBER Treasurer
BRO. HECTOR MCKENZIE Secretary
BRO. C. J. BIRD S.D.
BRO. CHARLES CURTIS J.D.
BRO. E. H. G. G. HAY Tyler

At the Third Annual Communication of the Grand Lodge of Manitoba, held in Winnipeg, June, 1878, the Grand Master, Most Worshipful Brother Geo F. Newcomb, referring to the early days of Freemasonry in our Province, said:

In A. L. 5867, Bro. A. G. B. Bannatyne was elected W.M., and information inclines me to believe that the Lodge ceased to work a short time prior to the insurrection, probably better remembered as the Red River Rebellion, and loaned their jewels to the late Thomas Bunn, in view of the opening of a Lodge at Lower Fort Garry, to be known as Lisgar Lodge

FREEMASONRY IN MANITOBA

. When Northern Light Lodge became extinct, it numbered about 23 members, who have since scattered in various directions.

There is no question whatever that Brother Bannatyne held the rank of Past Master, as at the institution of the Lodge, now bearing the name "Northern Light" and chartered in 1879, he was a signatory member to the petition for a dispensation, and held the rank of Past Master, and while visiting Prince Rupert Lodge No. 1, on 15th December, 1871, he is registered in the Minute Book as Worshipful Master of Northern Light Lodge. He never connected himself with any other Lodge, and his election as Worshipful Master to the old Northern Light Lodge of the Red River Settlement was the only possible authority he could have for holding the rank at the time he helped to form the new Lodge — Northern Light Lodge now numbered 10 — G.R.M.

There was no meeting of the Grand Lodge of Minnesota during the calendar year of 1868. At the annual communication, held in October, 1867, it was decided to change the month of the annual communication from October to the month of January. This explains why the next Grand Lodge reference to our Red River Settlement Lodge appears in the proceedings for 1869. We read:

The Lodges chartered at the last Grand Lodge have all been properly constituted, either in person or by proxy, except

THE LODGE OPENS

Northern Light Lodge, No. 68, at Fort Garry, British America; the charter of the Lodge remains in the possession of R.W. Brother Grand Secretary. The great distance of Fort Garry from an organized Lodge has rendered it impracticable to constitute the Lodge and install its officers.

A further reference is also found in the same annual proceedings:

No returns from Northern Light Lodge, No. 68, at Fort Garry had been received.

There is also another reference to the Lodge in the same volume to the effect that the original dispensation was issued to Northern Light Lodge No. 68, Fort Garry, 15th September, 1863, and charter issued to the Lodge, 24th October, 1867, "but not yet delivered."

The dispensation herein referred to was that issued to the Military Lodge at Fort Pembina, Dakotah Territory, under the same name, "Northern Light Lodge." The dispensation issued to the Masons in the Red River Settlement was dated 1864, and all through this has been considered as a transfer, although a new dispensation was issued when the domicile of the Lodge changed. This observation is made at this time in case some enquiring Brother, in later years, comes across the reference referred to, and overlooks the important fact that two dispensations had been issued, under different circumstances, but substantially to the same Lodge.

FREEMASONRY IN MANITOBA

It is of interest to mention that, while the last minute of the Lodge which has been discovered bears the date of 16th April, 1866, there is no evidence in the minute book that the members contemplated disbanding the Lodge. At this meeting a committee was appointed to obtain a charter from the Grand Lodge of Canada and this resolution indicates that the Lodge was active at the time it was closed down for the summer recess. We cannot tell when labour was resumed. The lapse of time makes it impossible to obtain the story, and the date of the final meeting of Northern Light Lodge must, for the present, remain unknown.

This brings us close to the final record of old Northern Light Lodge. Enquiry, directed to the officers of the Grand Lodge of Minnesota in Saint Paul, has not assisted our search for information relative to our pioneer Lodge in Western Canada. It may appear strange, but it is a fact that the Grand Secretary at Saint Paul can find no information of historic value relating to the Lodge warranted by them in 1863-64. It is not at all improbable that the local events which marked the period had something to do with the ultimate disbanding of the Lodge, although that story does not seem to have been told. The closing record and reference to Northern Light Lodge, No. 68, in the Annals of the Grand Lodge of Minnesota, is

THE LODGE OPENS

brief, but it is definite and conclusive. It reads "Charter revoked, 1870."

Surely this was a pathetic ending to an activity which had been brought into existence with high expectations, not only by the men who composed its membership, but by the civil population in this outpost of civilization on the frontier of the Canadian North-West. But, if the door was closed, it was only for a brief period. The fire kindled by these hardy pioneer Masons only smouldered; the spirit was still alive and, it remained for others to revive Freemasonry in Manitoba and take up the work which had been introduced into this country by those Craftsmen of 1864.

The story of the pioneer Masonic Lodge has been told. It is admittedly of a fragmentary character, but, in the absence of other data, and without the assistance of a personal contact with the original members, who took their places at that far-off day in the first Masonic Lodge on the prairie soil of Manitoba, we have made the best we could of the material available. We have avoided theory and have contented ourselves with authentic records as far as these existed. We have told the story of the introduction of Freemasonry into the Province of Manitoba, and what we have said will, undoubtedly, be not only of interest but of some value to the members of the Craft in this jurisdiction in the years to come.

FREEMASONRY IN MANITOBA

We take leave of the original Lodge of the Red River with regret; regret that they found it necessary or expedient to discontinue their work, and that the work of writing this chapter of Masonic history was not accomplished by one of the men who participated in the events and life of Northern Light Lodge.

MEMBERS OF THE OLD LODGE

V. Members of the Old Lodge

A REFERENCE in the previous chapter states that, when Northern Light Lodge went out of existence, it was understood that the membership was estimated at about 23. It is but natural to ask, who were these pioneer brethren, whither did they go, and did they subsequently take up membership in any Lodge formed in the district? We can make use only of the information we have, and to answer the questions just stated is more difficult than may appear on the surface. We have some particulars and, in honor of the pioneers, have pleasure in submitting a brief account of our findings.

There was a charter membership of eight members:

A. G. B. BANNATYNE
WILLIAM INKSTER
CHARLES CURTIS
W. B. HALL

ROBERT MORGAN
WILLIAM COLDWELL
JOHN SCHULTZ
MATTHEW CONNAR

In the record of the election of officers held St. John's Day, 27th December, 1865, we find three additional names:

ARCHDEACON HUNTER
BROTHER SHEAL
REV. W. TAYLOR

FREEMASONRY IN MANITOBA

At the election of officers held in 1867, six more names appear:

THOS. BUNN
JOHN BUNN
E. L. BARBER

HECTOR MCKENZIE
C. J. BIRD
E. H. G. G. HAY

This list gives us a total of seventeen members, all of whom had occupied an office in the Lodge. Investigation into the records discloses that, in addition to the several members who have been named, five more held membership in the Lodge at the time it was disbanded. These members were:

PHIL KENNEDY
THOMAS TAYLOR

GEORGE DAVIS
DONALD ROSS

BROTHER McMURRAY

This list just prepared gives a total of 22, and, if the information that the Lodge consisted of some 23 members, when it ceased its activities, is correct, we have made up the full membership with but one exception.

The members who connected themselves with Lodges, subsequently belonging to the Grand Lodge of Manitoba, number ten, but in addition Dr. Schultz was a signatory to the application for a dispensation for Lisgar Lodge, but does not appear as a charter member. Also, Ancient Landmark Lodge performed the last sad rites over the remains of another member of the old Lodge in 1877, thus making a reference to twelve of the members of Northern Light Lodge:



VEN. ARCHDEACON HUNTER
FIRST CHAPLAIN
NORTHERN LIGHT LODGE, 1861



REV. W. H. TAYLOR
FIRST INITIATE
NORTHERN LIGHT LODGE, 1861

MEMBERS OF THE OLD LODGE

E. L. BARBER.....	Affiliated with Prince Rupert Lodge No. 1.
C. J. BIRD.....	" " "
THOS. BUNN.....	" " Lisgar Lodge No. 2.
PHILIP KENNEDY.....	" " "
THOMAS TAYLOR.....	" " "
GEORGE DAVIS.....	" " "
E. H. G. G. HAY.....	" " "
DONALD ROSS.....	" " "
A. G. B. BANNATYNE.	" " Northern Light Lodge No. 10.
HECTOR McKENZIE...	" " "
BRO. McMURRAY....	was buried with Masonic Ceremony by Ancient Landmark Lodge No. 3.
JOHN SCHULTZ.....	signed application for Lisgar Lodge dis- pensation.

Of the members of this Lodge, not one survives to mark the Jubilee year of the Grand Lodge of Manitoba.

The Books of the Lodge — Northern Light — were considered lost for many years, and these were only discovered a short time ago. No previous attempt has been made to prepare a list of the pioneer citizens who formed the membership of the sole Lodge, representative of the Craft, in the outpost of civilization in that early day. This information is not only interesting, but also necessary, now that it is available, and the list which is subjoined gives, not only the names, but the dates on which each brother received his degrees. The information thus prepared is taken from the original Minute Book of the Lodge.

FREEMASONRY IN MANITOBA

LIST OF MEMBERS BELONGING TO NORTHERN LIGHT LODGE

of the

RED RIVER SETTLEMENT

CHARTER MEMBERS

JOHN SCHULTZ	A. G. B. BANNATYNE	WM. INKSTER
CHAS. CURTIS	ROBT. MORGAN	W. B. HALL
F. E. SHEAL	WM. COLDWELL	MATTHEW CONNAR

LIST OF INITIATES

Name	Petition received	Initiated	Passed	Raised:
Rev. T. T. Smith..	8 Nov. 1864	21 Nov. 1864	5 Dec. 1864	7 Dec. 1864
Wm. McMurray...	8 Nov. 1864	26 Dec. 1864	2 Jan. 1865	9 Jan. 1865
Rev. W. H. Taylor	28 Nov. 1864	21 Nov. 1864	5 Dec. 1864	7 Dec. 1864
Arch. J. Hunter...	21 Nov. 1864	28 Nov. 1864	5 Dec. 1864	12 Dec. 1864
Curtis J. Bird....	28 Nov. 1864	12 Dec. 1864	19 Dec. 1864	19 Dec. 1864
Hector McKenzie..	28 Nov. 1864	12 Dec. 1864	2 Jan. 1865	9 Jan. 1865
E. L. Barber.....	12 Nov. 1864	26 Dec. 1864	2 Jan. 1865	16 Jan. 1865
John Bunn.....	12 Dec. 1864	2 Jan. 1865	2 Jan. 1865	30 Jan. 1865
Thomas Bunn.....	19 Dec. 1864	26 Dec. 1864	2 Jan. 1865	23 Jan. 1865
Philip Kennedy...	2 Jan. 1865	9 Jan. 1865	6 Feb. 1865	21 Feb. 1865
George Davis.....	2 Jan. 1865	16 Jan. 1865	23 Jan. 1865	13 Feb. 1865
Ewen McDonald...	9 Jan. 1865	16 Jan. 1865	6 Feb. 1865	6 Mar. 1865
Samuel Pritchard..	13 Feb. 1865	13 Mar. 1865
E. G. Hay.....	13 Feb. 1865	20 Mar. 1865	27 Mar. 1865	1 May 1865
Donald Ross.....	20 Mar. 1865	27 Mar. 1865	27 Mar. 1865
Pierre Larson.....	27 Nov. 1865
Thomas Taylor....	15 Jan. 1866	22 Jan. 1866	19 Feb. 1866	5 Mar. 1866
Rollin Meade.....	5 Mar. 1866	19 Mar. 1866	2 Apr. 1866	2 Apr. 1866

The following account of Northern Light Lodge written by Worshipful Brother John Schultz is of importance as it gives additional particulars in connection with the members who were initiated at Fort Pembina in 1864:

As you are aware there was, at that time, no political or other connection in Canada, and power could only be obtained from

MEMBERS OF THE OLD LODGE

the Grand Lodge of Minnesota, to which application was made in the spring of 1864. This application was supported by a Lodge working under the dispensation of the Grand Lodge in question, having been established at Pembina, and was maintained during the time that Hatch's Battalion remained at that point.

As there were not here a sufficient number of Masons to make the necessary application, several of those who joined with me, in doing so, at first had to be made Masons in the Pembina Lodge, and among these were A. G. B. Bannatyne, W. B. Hall of Headingly, William Inkster of St. John's and one or two others who went to Pembina for that purpose in March, 1864. These gentlemen, joining with Mr. Curtis of Sturgeon Creek, afterwards of Portage la Prairie, and who like myself had been made a Mason elsewhere, and myself with others, for the dispensation, which we obtained, and it is fair to notice in this connection, the good offices of Captain Charles W. Nash, quartermaster of Hatch's Battalion, and his brother Mr. Wm. Nash, who were both St. Paul Masons, in persuading Mr. Pierson, then Grand Master of Minnesota, that notwithstanding the difference of political boundary, it would be, as Masonry knows no political barriers, proper for the Grand Lodge to assent to the request of the Fort Garry Masons.

Brother Charles Mair, who came to the Red River Settlement as paymaster of the first Dominion Government Expedition, writing to the author in 1925 on the subject of the old Northern Light Lodge, says:

Northern Light Lodge, which was formed under a charter issued by the Grand Lodge of Minnesota, ceased to exist before I came to the Red River. It was formed, I believe, to heal the

FREEMASONRY IN MANITOBA

fierce antagonisms of the time and place, but failed in its object, and fell to pieces. At all events, whatever the cause, the Lodge came to an end.

Perhaps this thought conveys the real explanation of the disbanding of the Lodge. The events of that early date, the strained relationships which existed among our pioneer citizens and brothers, doubtless, had its effect, and, if not wholly responsible for the closing of the Lodge, had some part in the decision towards that end.

After closely examining many of the records of the Red River Settlement, one finds some justification for the assumption that the hostile activities, which resulted in the Rebellion of 1870, had, undoubtedly, been simmering in the minds of the rebels long before the actual break occurred.

PART II.

1870-1875

To steel our souls against the lust of ease,
To find our welfare in the general good,
To hold together, merging all degrees
In one wide brotherhood.

VI. Settlement Troubles of '70

IN the year 1868, the Imperial Government passed Rupert's Land Act, to provide for the surrender of Rupert's Land to the Crown. The transfer from the Crown to the Dominion of Canada was provided for by Section 146 of the British North America Act, 1867, to come into force by Order-in-Council. Negotiations for the surrender of the rights claimed by the Hudson's Bay Company, and the placing of the country under the control of the Government of Canada, began in 1869.

A large number of the people of the Red River Settlement were dissatisfied with the agreement which had been entered into between the Government of Canada and the Hudson's Bay Company and approved by the British Government. They wanted self-government, and demanded that this part of the country be made a Province of Canada. The arrival of Government Surveyors who began to map out the land and were said to have laid out new roads without consulting the settlers who claimed ownership of the lands, accentuated the suspicions of the half-breeds who were inclined to believe the work of the surveyors would result in having their farms taken from them. In addition to the fears

FREEMASONRY IN MANITOBA

expressed by the half-breeds, it appears that some residents in the district who hailed originally from the United States were more than anxious that the territory should be taken over by the United States. A memorial and petition to His Excellency U. S. Grant, President of the United States, was sent urging intercession on behalf of the Red River settlers to secure for them "a government of our own choice or a union with a people, with whom we may think that we can enjoy these blessings." The situation was serious, and some of the officials of the Hudson's Bay Company were alarmed at the prospects. Eventually, the rebels got out of hand altogether. They seized Fort Garry, and the stores therein, proclaimed a Provisional Government, with the intention, as they claimed, of negotiating their own terms with Canada. Governor William McDougall, who had been appointed to take charge of the new territory, never got further than Pembina, Dakota Territory, at the International Boundary. The insurgents absolutely refused his entry, and finally he returned to Ottawa, to be reprimanded for the proclamations he made and the assumption of authority which he did not possess. Notwithstanding the fact that Mr. McDougall was refused entry into the country, a special Commissioner was later sent from Canada. This Commissioner was Donald A. Smith, of the Hudson's Bay Company, later known as Lord Strathcona.

SETTLEMENT TROUBLES OF '70

He arrived at Fort Garry on 27th December, 1869, and shortly after his arrival he held a meeting of the people of the district.

Negotiations continued for a time, but, for some weeks, Mr. Smith was practically a prisoner of Louis Riel, leader of the malcontents. Riel had also imprisoned many other settlers who denied his authority and remained loyal to the British Crown. Matters became still more serious, when a settler named Thomas Scott, a young Irishman, was shot at noon, 4th March, 1870. This cold-blooded murder aroused the English-speaking people to such an extent that all hope of a peaceful settlement seemed gone.

Meanwhile, remedial measures were being taken at Ottawa, and on May 2nd, 1870, Sir John A. Macdonald introduced the Manitoba Act. This provided for a Province so small in area that the English-speaking population of Portage la Prairie would not come within its western boundary. The boundaries were subsequently changed by Sir John A. Macdonald. The Bill provided for the appointment of a Lieutenant-Governor, a Legislative Council of seven members, and a Legislative Assembly of twenty-four members. The seat of Government was to be at Fort Garry, or within a mile thereof.

At the time of the passing of the Manitoba Act, the Canadian Government had been making preparations

FREEMASONRY IN MANITOBA

to send a military expedition to take over the authority and control usurped by Riel. On 23rd April, 1870, the Colonial Secretary agreed to the sending of 250 British regular soldiers of the Imperial Army to Manitoba, provided Canada sent at least 500 armed men with them. It was afterwards arranged that the Imperial troops should be increased in number to 400, Canada paying the expenses of all over 250. The Canadian troops were increased to 750 or thereabouts. Lord Wolseley, then a Colonel, was placed in command of the troops.

The soldiers started from Collingwood, Ontario, 21st May, 1870, and on 21st August, after an arduous journey, arrived at Fort Alexander, a Hudson's Bay Post at the mouth of the Winnipeg River. The force numbered 1431, of whom 92 were officers, 1051 other ranks, 274 voyageurs, and 14 guides.

Manitoba was still in the hands of the rebels. A rebel flag floated over Fort Garry. But troops were coming to restore the authority of Queen Victoria and to assist in the establishment of settled government in the newly formed Province of the Dominion — Manitoba.

On the morning of 24th August, 1870, the soldiers reached Point Douglas (Winnipeg), and disembarked. A line of skirmishers was sent out, and the main body marched upon Fort Garry. Riel and his insurgent followers had made their departure, however, a short

SETTLEMENT TROUBLES OF '70

time before, leaving the gates wide open and the place empty. The troops marched in, took possession, and constituted authority once more prevailed in our Province.

This brief reference to local conditions in Manitoba is considered necessary in this Masonic volume. It is important that we carefully connect each link in the chain of events. It is not surprising to find several members belonging to the Masonic Craft connected with the troops from Eastern Canada. We can readily understand that during their long journey which had occupied more than three months, they would have ample opportunity to fraternize and discuss their Masonic affiliations. It is evident that some of the number contemplated opening a Masonic Lodge in Fort Garry after they reached their destination, and this was accomplished very shortly after their arrival. The future of Manitoba lay before these men. It was impossible to estimate the far-reaching development which would grow out of this Military Lodge. The original members who took up permanent residence in the province played no small part in the establishment of Prince Rupert's Lodge numbered one on our Grand Register. To the spirit of the Masonic brethren, who were members of the Wolseley expedition, we, the Free-masons of Manitoba will be forever indebted for lighting again in this territory the fires of Masonic fraternalism.

FREEMASONRY IN MANITOBA

The re-establishment of Freemasonry in Manitoba was consummated by the institution of Prince Rupert's Lodge, now numbered one on our register, and the prime movers in the formation of this historic Lodge were members of the Wolseley Expedition.

PRINCE RUPERT'S LODGE

VII. Prince Rupert's Lodge

WE have already learned that, concurrent with the events which disturbed the district surrounding Fort Garry about 1869-1870, the original Lodge of the Red River Settlement — Northern Light Lodge — went quietly out of existence.

It is opportune to recall the fact that the founders of Northern Light Lodge, when that Lodge met at Fort Pembina, over the International Boundary line, and by whom Freemasonry was introduced into this Province, were of the military profession. It was originally a military Lodge. All the members who subscribed to the petition for the dispensation to the Grand Lodge of Minnesota were United States soldiers belonging to the squadron drafted for duty at Fort Pembina. The revival of Freemasonry in Fort Garry took place in 1870 by the institution of Prince Rupert's Lodge, and it is an interesting coincidence that all the charter members subscribing to the petition, and requesting letters to permit the Lodge to become regular and properly instituted, were British soldiers of the Wolseley Expedition.

Within three months after the arrival of the troops in Fort Garry, the Freemasons belonging to the troops

FREEMASONRY IN MANITOBA

asked for a dispensation. Under date of 21st November, 1870, the Grand Lodge of Canada granted this authority to the nine petitioners. The name of the Lodge was to be known as WINNIPEG LODGE, and the meeting place to be at Fort Garry.

The names of the Charter Members were recorded in this order:

ROBERT STEWART PATTERSON	E. ARMSTRONG
WILLIAM N. KENNEDY	DAVID M. WALKER
MATTHEW COYNE	A. R. McDONALD
NORMAN J. DINGMAN	JAMES T. B. MORRICE
HENRY THOMSON CHAMPION	

Brother R. Stewart Patterson, who was named as the first Worshipful Master, was Chaplain to the Forces. Brother William N. Kennedy, the first Senior Warden, was a Lieutenant. Brother Matthew Coyne was Sergeant-Major, and he occupied the position of first Junior Warden. Of the others, Brother E. Armstrong was Quartermaster, Brother D. M. Walker was a Lieutenant, Brother A. R. McDonald was Surgeon, Brother James T. B. Morrice was Paymaster, Brother Henry T. Champion was also connected with the Forces. Brother Norman J. Dingman had been nominated as the first Senior Warden, but, having received his military discharge, he had returned to Eastern Canada before the dispensation had been received at Fort Garry.

PRINCE RUPERT'S LODGE

Within a few weeks after the institution of the Lodge, several members of the civil population, who held membership in other Lodges, affiliated with the new Lodge. Special mention of these pioneer members may be interesting. Brother Fred T. Bradley was a Customs Official, Brother G. B. Spencer was also in the Customs Department, Brother J. F. Graham was connected with the Department of Public Works (Ottawa), Brother A. M. Brown was later better known as the first City Clerk of the City of Winnipeg, Brother Bernard R. Ross was in business at Lower Fort Garry, Brother J. G. Milne is recorded as a Solicitor, Brother E. L. Barber was in the General Store business. He was the first member hailing from the old Northern Light Lodge who affiliated with Prince Rupert's Lodge at that time. Brother Thomas Howard was also in business, and he had the honour of being the first elected representative for the constituency of St. Peter's in the first Legislature of Manitoba. He occupied the portfolio of Minister of Public Works and Agriculture in the first Cabinet.

The activity of the new Lodge during its early career was largely in the hands of Brothers Patterson, Coyne, Kennedy, Morrice, Champion, Armstrong, Brown and Bradley. The early departure of the Worshipful Master, who returned to England, made a break which was filled by W. N. Kennedy. The regular

FREEMASONRY IN MANITOBA

attendance of the eight brethren whom we have named was something to be proud of, and the example set by these pioneers is largely responsible for the position occupied by Prince Rupert's Lodge during the progress of Freemasonry in Manitoba and Western Canada for the past half century.

The first public announcement relating to this new Masonic Lodge in Fort Garry is found in the columns of "The Weekly Manitoban" of 4th February, 1871:

It is noticeable that a new Masonic Lodge, named the Prince Rupert's Lodge, has been opened here, under dispensation from the Grand Lodge of Canada, with the most favorable and encouraging auspices, so that before very long, the fair Manitobans will enjoy the same privileges accorded to their Ottawa sisters, and become participants of the hospitality of the Craft, and that the Province at large may benefit in some future day by manifestations of that charity and brotherly love which Masonry, by its precepts, endeavours to instill into the hearts of the brethren of the Mystic Tie.

It is opportune that we record at this point the first Minute of Prince Rupert's Lodge. It is the record of an emergency meeting held 10th December, 1870. The place of meeting was in the Drever House.

EMERGENCY MEETING

WINNIPEG LODGE,
WINNIPEG, DECR. 10th, 1870

Present: BROTHER PATTERSON	CHAMPION
KENNEDY	ARMSTRONG
COYNE	MORRICE

PRINCE RUPERT'S LODGE

A letter having been read by Brother Patterson from the Secretary of the Grand Lodge of Canada, and a dispensation laid before the brethren from that body to form a Lodge to be known as the WINNIPEG LODGE, with Brother Patterson as W.M., Brother Dingman as Senior Warden, and Brother Kennedy as Junior Warden.

The W.M. having stated that, in consequence of Brother Dingman's return to Canada, it would be necessary to substitute another name for his as Senior Warden, it was moved by Brother Armstrong, seconded by Brother Champion, that Brother Kennedy's name be substituted for Brother Dingman's as Senior Warden, and Brother Coyne for Brother Kennedy's as Junior Warden. (Carried).

The By-Laws for the guidance of Lodges as proposed by the Grand Lodge of Canada, having been read by the W.M., it was moved by Brother Kennedy, seconded by Brother Coyne, that they be adopted. (Carried).

Moved by Brother Kennedy, seconded by Brother Armstrong, that Brother Morrice be Treasurer (Carried). The W.M. appointed Brothers Kennedy, Morrice, and Armstrong, a Committee to look for a suitable room or building to use as a Lodge Room.

On motion, Brother Champion was appointed Secretary. The Lodge closed in harmony 9.30 p.m.

R. STEWART PATTERSON, W.M.

H. T. CHAMPION, Secretary.

The Lodge was known by the name "Winnipeg Lodge" until an emergency meeting held 12th January, 1871, when it became known as Prince Rupert's Lodge and has continuously been so named to this day. The

FREEMASONRY IN MANITOBA

record in this connection appears in a Minute dated 6th January, 1871, reading:

The W.M. having read a letter from the Grand Secretary of the Grand Lodge of Canada authorizing the Lodge to change the name of the Lodge as inserted in the dispensation from "Winnipeg Lodge" to "Prince Rupert's" Lodge on motion of Senior Warden seconded by Junior Warden, the said change was made.

Reference has already been made to the fact that the inaugural meeting of the Lodge was held in the Drever House. It is probable that the brethren met at the same place for one or perhaps two of their early meetings. A Committee had been appointed to arrange for suitable quarters, and on 17th January, 1871, the date of the seventh meeting of the Lodge, a report was submitted:

The Junior Warden, as requested at a previous meeting, laid a communication from Mr. McKinney before the Lodge, relative to the renting of the rooms now occupied by the Lodge. Mr. McKinney offers the use of the three rooms for \$20.00 per month. The W.M. was empowered to engage the accommodation at that rate.

The location of this building was at the corner of Main Street and Portage Road (Avenue). The tenancy of the Lodge at this place was but for a very short time. At a meeting of the Lodge held 5th May, 1871, the Worshipful Master was "empowered to make the necessary arrangements with Brother Dreyer to enable the Lodge to meet in his house, in consequence of having to

PRINCE RUPERT'S LODGE

vacate the present Lodge Room." This was done and there is no doubt meetings were again held at Brother Drever's house for a short time.

We find a Minute of 30th May, 1871, whereby the Worshipful Master was authorized to accept a proposal from Brother James H. Ashdown relating to the renting of Lodge Room accommodation from him in a room over a store which he had recently constructed. The brethren evidently had a difficult task in securing the necessary Lodge Room accommodation in which to hold their meetings, as in October, 1872, they were compelled to move once more on account of Brother Ashdown requiring the space for his own business. This time, they secured a room owned by Brother Dawson over the store occupied as a millinery establishment by Mrs. Dawson. This location, like the previous Lodge Rooms, was occupied but a short time, the owner requiring the place for his own purposes. On 16th June, 1874, they removed to their Lodge Room over the Higgins and Young store, which was utilized by the Masonic fraternity for a few years. In this chapter we are dealing particularly with the activities of Prince Rupert's Lodge. Further reference to Masonic meeting places will be made in later chapters.

The first Regular Meeting of the Lodge, following the inauguration, was held 22nd December, 1871, and five petitions for initiation were received, the petitioners

FREEMASONRY IN MANITOBA

being Ransom B. Albertson and Adam J. L. Peebles of His Majesty's Forces; Dr. Alfred Codd, of the Ontario Rifles; William Drever, a trader; and Dr. Jas. S. Lynch, of Portage la Prairie. Arrangements were under consideration for the celebration of St. John's Day on 27th December, 1871, and a committee appointed to carry out the plan.

At the meeting held 27th December, the first candidates were received into membership by initiation. There were three — Brothers Ransom B. Albertson, Alfred Codd and William Drever. The first named was the first candidate to receive the degree of Master Mason in Prince Rupert's Lodge, the ceremony taking place on 3rd March, 1871, the two other members who had been initiated along with Brother Albertson, receiving the Master Mason Degree at a meeting held 16th March, 1871.

Meetings were held practically every week for the first six months after the Lodge commenced, and the officers of the Lodge were kept busy receiving petitions and conferring degrees upon the new members who sought admission into the Craft.

The departure of the troops who had been ordered back to Eastern Canada made it necessary for several of the members of the new Lodge to leave the district. The Worshipful Master, Brother R. Stewart Patterson and the Junior Warden, Brother Matthew Coyne, two

PRINCE RUPERT'S LODGE

of the principal mainstays in the Lodge, were included among those who returned at that time. The position of Worshipful Master was taken over by Worshipful Brother W. N. Kennedy, while the Senior Warden's chair was filled by Brother H. T. Champion until the election in December, when these two Brothers were elected to these respective offices, and Brother A. M. Brown was elected Junior Warden.

The departure of Worshipful Brother R. Stewart Patterson, the Worshipful Master of the Lodge, who was leaving for England, was the occasion of a farewell gathering to honour a Brother who had done a great deal, in a comparatively short period, towards the establishing of the Craft in a territory which was somewhat disorganized, and within the boundaries of which discord and dissention had been rampant. As a matter of history, no other part of our wide Dominion, at the time, was so much in the public mind. That Freemasonry did something towards bringing about a better understanding in the community cannot be doubted, and the generous and responsive sympathy accorded to the Craft by all the citizens, clearly indicates the success which attended the institution of a new Lodge in Fort Garry. The activity of the Worshipful Master in making the local feeling one of hope for the future must not be minimized, and when the word went out that he was leaving the Settlement for good, it was only

FREEMASONRY IN MANITOBA

to be expected that recognition of his efforts would find an expression from the hearts of his brethren.

At a Meeting of Prince Rupert's Lodge, U.D., held in May, 1871, Worshipful Brother Patterson was presented with a Jewel, and the following very flattering address:

TO W. BRO. R. S. PATTERSON,
W.M. Prince Rupert Lodge U.D.

We, the members of Prince Rupert Lodge, understanding that you are about to leave us, cannot allow you to do so without expressing to you our gratitude and brotherly regard for your great services in the cause of Masonry in this Province in general, and to our own Lodge in particular.

To you belongs the great honour of being the founder of Masonry in the Province of Manitoba, the young sister in the grand Confederation. Through your great exertions, four Lodges have been organized since in the order of Providence, you have been called upon in your capacity of Chaplain of the Dominion Forces to reside in this country. In the prosperity which attends our Lodge, we recognize the efforts of your watchful care and unwearied zeal, under the blessing of the Great Architect of the Universe. You have proved yourself not only a Master of men, but a Master of work.

In parting from you, we do so with sincere regret, and we trust that to whatever station you may be called, or in whatever country your lot may be cast, the blessing of the Most High may attend you.

We take this opportunity of acknowledging the debt of gratitude we owe you, and of expressing the kindly and fraternal regard we individually bear you as a brother.

PRINCE RUPERT'S LODGE

Allow us to present you with this jewel which we hope you will accept and wear as a general token of our esteem, and which, when you look upon it, will remind you of the many happy hours spent by us together, and that neither time nor distance can sever the tie that has so firmly bound us to each other.

We trust that, when we shall be summoned to leave this sublunary abode, we may meet each other in that Grand Lodge above, where the world's Great Architect lives and reigns for ever."

Signed on behalf of Prince Rupert Lodge, A.F. & A.M.

G. B. SPENCER, S.D.	A. R. McDONALD, P.M.
J. GRAHAM, J.D.	WM. N. KENNEDY, S.W.
J. G. MILNE	M. COYNE, J.W.
J. M. SWETSON	J. T. B. MORRICE, Treas.
R. B. ALBERTSON	H. T. CHAMPION, Secretary ¹

On being presented with the jewel and the address, Worshipful Brother Patterson replied as follows:

With mingled feelings of surprise, pleasure and regret, I have listened to your truly Masonic address. Surprise, because I had not the slightest expectations that the little I have been enabled to do to forward the interest of the Craft, is in any respect worthy of such high commendation as you have bestowed on it. Pleasure, because esteeming you all, I rejoice to have such abundant proof that the regard is mutual. Regret, because I am reminded by the words of farewell contained in your address that the time is fast approaching when the cordial intercourse we have now held with each other, for many months, must be interrupted.

¹The Canadian Craftsman, Vol. 5, No. 10—July 1871, p. 715.

FREEMASONRY IN MANITOBA

I assure you, brethren, that no such testimonial and symbol of your feelings was required to convince me of your affection and fraternal regard. I accept, however, your valuable gift with pleasure, and will wear it for your sakes, cherishing your parting words in my memory as long as I sojourn on earth.

I do not desire to trespass on your time with a long reply, though there is much regarding our order with its rise in this Province to which, did the occasion permit, I would wish to draw your attention.

I must say, however, that I take not the least credit to myself for what I have done. I simply acted on principle, for is it not the duty of every Mason to plant though others may gather, to sow, that others may reap, to build, that others may inhabit; to endeavour to tinge the coming days with the bright rays of Masonic illumination, so that generations yet unborn, the future inhabitants of these fertile prairies, may walk in the light of those good influences which we have projected, and thousands be thus benefited by our work, who may never hear our names mentioned or know where our mouldering bones repose?

Commending you to the safe-keeping of Him whose all-seeing eye is ever upon us; of Him who was rejected of the builders, but who has now become the headstone of the corner, and praying that the same Holy Spirit which moved on the face of the waters when God pronounced the words of power, "Let there be Light" may illuminate you on your passage through life, may illuminate you on your voyage through the valley of the shadow of death, and finally guide you to that glorious land, which in your address you call the Grand Lodge above, and which we all, as Masons, know as the Kingdom of God and of His Christ."

Thus, before the charter of the Lodge had been granted

PRINCE RUPERT'S LODGE

by the Grand Lodge of Canada, Prince Rupert's Lodge lost their first Master, because of his change of residence.

The members of the Lodge were kept somewhat busy during the first few months. The first regular meeting was held 22nd December, 1870, and at that time it consisted of nine charter members. At the end of the Masonic half-year, 24th June, 1871, six months after being opened, the report to Grand Lodge shows they had initiated twenty-three candidates, passed the same number to the degree of Fellow Craft, and also raised this number to the sublime degree of Master Mason. At the end of six months, the membership totalled forty.

When the Grand Lodge of Canada held their annual communication in Ottawa, 12th, 13th and 14th July, 1871, the charter to Prince Rupert's Lodge was granted, and the number (240) two hundred and forty, on the Grand Register of Canada, was allotted.

Prince Rupert's Lodge did not long enjoy the honour of being the only Lodge in the Province, as the brethren residing down the Red River at the Lower Fort followed the example of their brethren at Fort Garry, and likewise formed a new Lodge to meet about twenty miles north from the town. The story of the activity of this second Lodge will form a subsequent chapter, but reference is briefly made at this point, as the members of the two Lodges participated in the event which we will deal with in due course.

FREEMASONRY IN MANITOBA

With the coming of summer, it was opportune that a picnic should be arranged by the Masons of the Province, and, on 24th June, 1871, the first Masonic picnic ever held within our borders was successfully carried out.

Business was forgotten for a day, and the story which has come down to us, can best be told as it was written at that time.

MASONIC PICNIC AT THE STONE FORT

The Festival of St. John was celebrated on Saturday last, 24th June, 1871, at the Stone Fort, by the members of the A.F. and A.M. of the Province, in the usual Masonic manner.

A generous invitation from the Craft at the Fort to the sister Lodges of the Province was accepted by a considerable number, and the members of the Ancient Order were well represented by Winnipeg.

On our arrival at the Stone Fort, we were received by that peculiar hospitality and kindness that none but Masons can give. Lunch was served under the broad canopy of heaven, but screened from the browning sun by a lovely bower, partly of nature's handiwork, but so moulded and fashioned by the skilled fingers of lovely women and strong armed men, as to secure a shady retreat.

After lunch, the young lads and lassies gradually gravitated to each other, and dancing began in right earnest on the fresh greensward. The little ones romped and rollocked about — now sucking candies — now running races — now swinging in real boyish glorious glee — (I wish I was young again) — and the elder looked out for and soon found a quiet nook where they sat down, talked over the scenes of their youth, the sterner

PRINCE RUPERT'S LODGE

hardships of middle age — the future prospects of this fair land, and the hope of the joy awaiting them in the Grand Lodge above, and among other things equally gladsome and equally joyous.

The day wore away, and at 4.30, dinner was announced; and such a dinner — a dinner, the like of which it has not been our privilege to partake of in the Province before.

The chair was taken by Brother Ross. After dinner, the usual loyal toasts were given and drank with genuine English and Scotch loyalty.

Brother Black, in responding to the toast — "Success to Masonry in Manitoba," expressed the great pleasure he had in welcoming the Craft to the Stone Fort, deprecated his inability to express his feelings as fully as they were warm; was sure everybody was happy, for they looked so, and hoped to have the pleasure of soon seeing them again.

Brother Pearson, of Toronto, in responding to the toast — "Our Visiting Brothers" — stated how thankful he was at being permitted to meet with the brethren at Stone Fort, as it has given him an opportunity of seeing a tract of country, infinitely more fair and beautiful than anything he had conceived could have existed in this Northern Land; hoped soon to know that these boundless prairies would be occupied by the sturdy, skilled, industrious, and upright Canadian farmers, and, if so, the outrageous prices now paid for the first necessities of life would be lowered by 50%, to the advantage of the Province, and to the enriching of themselves as well.

Addressing the Ladies — he became quite fatherly, and urged upon the fair ones who were looking for husbands to be particular in enquiring of any man who might propose if he was a Mason, and, if so, they need not hesitate, as a good Mason

FREEMASONRY IN MANITOBA

could not be a bad man, qualifying this remark by observing that an overwhelming majority of Masons were good men, and, in his long life, he had only found one who had been bad, adding, when bad they were bad, they were the vilest creatures, and the filthiest reptiles of earth.

Brother Pearson extended a hearty and jolly welcome to the Craft when they visited Ontario, and assured the brethren that they would be received at his mother lodge, with a right royal welcome, and, not only there, but at the door of every lodge in Canada.

The Ladies was responded to by Dr. Campbell in a humorous speech.

The picnic will be long remembered. The kindness of the brethren at Stone Fort — the happy, cosy hospitality received, will endure for many years, and we fervently wish success to the Craft in Manitoba.¹

The success which attended this happy and auspicious gathering must have brought great joy to the hearts of the scattered membership in the district, not only in Fort Garry (Winnipeg), but at Lower Fort Garry, where the brethren of Lisgar Lodge were slowly building their men's house for the future generations on that hallowed ground.

Coming along to the Fall Season, with memories of the social importance of that first Masonic picnic still fresh, the brethren of Prince Rupert's Lodge undertook a somewhat formidable task in the nature of a Masonic Ball. If they could not boast palatial hotel

¹The Weekly Manitoban, Vol. 1, No. 38, 1st July, 1871

PRINCE RUPERT'S LODGE

buildings in their pioneer surroundings, the spirit of the people was keen and active, and the magnificent attendance and important patronage of the assembly reflect the qualities of brotherhood and fellowship that marked the early days of Masonry in the Province.

Referring once more to the daily press, we learn from the columns of "The Manitoban:"

MASONIC

A Ball to

Celebrate St. John's Day

Will be held in Ross Building on 27th inst. Masons to appear in full regalia. Brethren desirous of procuring tickets for themselves and their friends will please forward their names, as well as those for whom tickets are requested, up to 8th inst., to any of the undersigned committee. Price of tickets to accompany the application.

TICKETS \$1.50

Sold only to Masons, and one ticket admits a brother and the ladies of his family. N.B.—An emergency meeting of P.R.L. to consider the necessary arrangements will be held in the Lodge, Winnipeg, on Friday, the 8th inst.

COMMITTEE

BRO. MAJOR GERRAGHTY	BRO. B. ROSS
" CAPT. KENNEDY	" HYMAN
" SPENCER	" DR. CODD
" A. M. BROWN	" WM. DREVER

2nd December, 1871.¹

¹Advt. The Manitoban, 2nd and 9th December, 1871.

FREEMASONRY IN MANITOBA

The report of this interesting function, including the details of arrangements, also the names of the citizens and ladies in attendance, is contained in the following:

The Masonic fraternity of Manitoba celebrated St. John the Evangelist Day in the customary style, the Prince Rupert Lodge No. 240, of Winnipeg, giving the coup de grace to the proceedings by a grand ball and supper in the evening.

Invitations were liberally extended, and by ten o'clock, when the ball opened, the scene was a brilliant one. There must have been about three hundred present, many of whom wore the regalia of the Masonic Order, and formed with the ladies, the military, and others, a very gay and fashionable assemblage, such as we might fancy be thought a good deal of in any of the largest cities of the Dominion.

The Building in which the ball was held, through the judicious management of the decoration committee, was so altered and improved that no one who had seen it a fortnight ago, would have imagined it the same building at all. The whole of the lower storey of this new block of buildings, thrown into one, made a capital ball room. It was draped with cloth and streamers, and there were displayed some of the emblems of the Masonic fraternity, gracefully entwined with flags. Music was furnished by the military brass band, varied by an occasional spirited jig or reel played by Mr. Hackett on the bagpipes, and sometimes by fiddlers who boldly rallied the dancers to the old hearty enlivening airs which are fast going out of fashion amongst us.

Upstairs, a room of most capacious dimensions, set apart as a supper-room, had its tables loaded with all the substantials and delicacies of the season, while an adjoining apartment served its purpose admirably as a coffee and wine room, and every other necessary accommodation was amply provided for.

PRINCE RUPERT'S LODGE

To the Master of Ceremonies—Brother G. B. Spencer—and those of the brethren more especially enlisted in the direction of affairs,—the credit is due of materially promoting that order and comfort which added to the enjoyment of the festivity.

The festivities were opened by the Lieut. Governor, and the dancing thenceforward kept up with unflagging energy till morning. Among those present, we noticed:

Governor Archibald; Mrs. and Miss Archibald; Lieut. Col. Smith; M. Bouthillier, A.D.C.; Lieut. Simard; Major Peebles; Mr. J. H. McTavish, M.P.P., and Mrs. McTavish; Mr. A. G. B. Bannatyne; Mr. J. Hargrave; Mrs. W. McMurray; Hon. C. Inkster and Miss Inkster; Hon. J. Norquay; Hon. Attorney General Clark; Miss Sutherland; Miss C. Sutherland; Miss A. McBeath; Major Robinson; R.W. Bro. J. V. Noel, D.D.G.M. for Manitoba; W. Bro. Major Gerraghty, P.M.; Mr. A. M. Brown and Mrs. Brown; Bro. G. McMicken, P.M.; Bro. G. B. Spencer, Treasurer, Prince Rupert Lodge; Bro. B. R. Ross, Treasurer, Lisgar Lodge; Brother Hewitt; Mr. Champion; Mr. W. Drever, Jr. and Mrs. and Miss Drever; Dr. Codd; Ensign Martineau; Capt. Herchmer; Hon. Capt. Howard and Mrs. Howard; Dr. C. J. Bird and Mrs. Bird; Mr. T. Spence; Capt. Peebles; Mr. J. H. Ashdown; Quarter Master Armstrong; Mr. W. Coldwell; Mrs. and Misses J. and F. McMurray; Miss J. Matheson; Miss Henderson; Mr. H. Pritchard; Mr. McLenighan; Lieut. De Plainval and Mrs. De Plainval; Miss J. Kennedy; Mrs. W. Kennedy; Miss N. Lewis; Mr. and Mrs. H. McKenzie; Mr. R. Tait; Mr. A. A. Wyldie; Miss Stuart; Mr. and Mrs. Radiger; Mr. Balsillie; Mr. A. Sutherland; Mr. J. J. Balsillie; Mr. Henderson; Mr. and Mrs. Walker; Mr. R. Howard; Mr. A. Logan, &c.¹

¹ The Canadian Craftsman, January, 1872, p. 113

FREEMASONRY IN MANITOBA

To those of us connected with the Craft in Manitoba in the Jubilee Year of our Grand Lodge, the names of the ladies and gentlemen, who formed the happy company in that far-off festival celebration come as an inspiration toward greater community service. We cannot read the names of Bannatyne, of Norquay, of Ashdown, of Matheson, or the others, without experiencing that inward thrill which leads us to contemplate the higher vision which actuated these men, who not only blazed the trail of Freemasonry in this fair Province, but whose initiative and activity brought into the scattered hamlet of 1870 all the institutions of a progressive civilization. We honour these men and women for what they left to posterity, and we include their names in this record as an acknowledgment of the part they played in the development of a higher citizenship.

VIII. Lisgar Lodge

WITHIN four weeks from the date on which Prince Rupert's Lodge was instituted in Winnipeg, another dispensation was issued under date 4th January, 1871, by the Grand Lodge of Canada, to several petitioners asking permission to open a new Lodge at Lower Fort Garry.

The original intention of the petitioners was to have this new Lodge named "Manitoban," and dispensation was issued accordingly. Shortly after the Lodge was formed, it was decided to request Grand Lodge to authorize the name of the Lodge to be changed to "Lisgar." This alteration was agreed to, and, from 6th November, 1871, down to the present time, the Lodge has been designated Lisgar Lodge. It is a coincidence that the first two Lodges formed in Manitoba after the revival of Masonic activity in 1870, should both decide to change the name which each had originally chosen for the respective Lodges.

The charter was issued 13th July, 1871, the same date as Prince Rupert's Lodge received a charter, and it was numbered 244 on the Register of the Grand Lodge of Canada.

FREEMASONRY IN MANITOBA

The names of petitioners seeking dispensation to form the new Lodge in the order in which they were written are as follows:

JOHN FRASER, W.M.
GEORGE BLACK, S.W.
THOS. BUNN, J.W.
JOHN SCHULTZ

ROBERT STEWART PATTERSON
WILLIAM N. KENNEDY
ALEXANDER MCARTHUR
FREDERICK T. BRADLEY

Of this list, Brother Patterson was at that time the Worshipful Master of Prince Rupert Lodge, and Brother Kennedy was Senior Warden of the same Lodge, whilst Brother Bradley also belonged to Prince Rupert Lodge. Brother Schultz had been the first Worshipful Master of Northern Light Lodge in the Red River Settlement, and Brother Thomas Bunn had occupied the office of Senior Warden when that Lodge had ceased to exist. The remaining members brought certificates from Lodges in other jurisdictions.

Recent discovery of certain correspondence relating to Lisgar Lodge furnishes additional information regarding some of the early activities of this old Lodge. The following is the first official communication received by Lisgar Lodge, and it was addressed by the Grand Secretary of the Grand Lodge of Canada, under date 4th January, 1871, to George Black, one of the Charter Members and Senior Warden at the time:

I have the pleasure to acknowledge the receipt of your favour of the 5th ultimo, covering a petition for a new Lodge at the

LISGAR LODGE

Lower Fort Garry, and by direction of the Most Worshipful Grand Master, I beg herewith to enclose a dispensation authorizing the opening of a Lodge to be named "Manitoban," with Brother John Fraser as Worshipful Master, Brother George Black, Senior Warden, and Brother Thomas Bunn as Junior Warden.

The Most Worshipful Grand Master, considering that our Rev. Brother R. S. Patterson had been appointed to the office of Worshipful Master of a new Lodge at Fort Garry, which probably was unknown to the brethren signing the petition for this Lodge, thought the interest of the Order would be served best by the nomination of another Brother to take charge of this one, and has, therefore, advanced the brethren named in the petition in the order recommended, which he hopes will prove satisfactory to all concerned with the foregoing. I, this day, mail to your address a copy of Grand Lodge proceedings at its last communication.

As soon as convenient, you will have the goodness to forward the fee, \$20.00, for the dispensation as required by the Constitution, a copy of which I will send you next week.

It will be necessary, in the event of any more petitions being sent down for new Lodges, that they should come with the recommendation of the *nearest* Lodge under Canadian jurisdiction, and you will have the goodness to mention this fact to the brethren in your district.

etc., etc.,

THOS. B. HARRIS,

Grand Secretary.

We can readily interpret from the foregoing that, in addition to being the Worshipful Master of the newly formed Prince Rupert's Lodge, Brother Patterson must

FREEMASONRY IN MANITOBA

have had ambitions to occupy the Oriental Chair in the new Lodge being formed at Lower Fort Garry as well, but Grand Lodge, through the Grand Master, prevented this. If such a request were received to-day, it would undoubtedly meet with a similar fate, and the wisdom of this procedure is quite apparent to the Mason having the real interest of the Craft at heart.

There seems doubt as to who were the original officers of Lisgar Lodge. The Minute of the first communication of the Lodge, held at Lower Fort Garry, Monday evening, 20th February, 1871, gives the attendance, and conclusively settles the point as to who were the three principal officers at the date of institution. The record reads:

JOHN FRASER, W.M.

GEO. BLACK, S.W.

THOS. BUNN, J.W.

W. J. PITON of Prince Rupert Lodge as S.D.

E. ABELL of Northern Star Lodge No. 23,
Minnesota, as J.D.

G. H. KELLOND of Prince Rupert Lodge as I.G.

M. LAWSON of Prince Rupert Lodge as Tyler.

The Minute is signed by Brother W. J. Piton as "Secretary" and by John Fraser as Worshipful Master. This authentic record is emphasized because many previous articles relating to Lisgar Lodge have given different names as those who were actually engaged in the work of this Lodge at the time it was instituted

LISGAR LODGE

—some writers going so far as to include the names of brethren who had not even been initiated at the time the Lodge was organized.

It is not inopportune to remark that, when records are being prepared, the matter of accuracy ought to be carefully followed, especially when we are arranging historic documents connected with a Masonic Lodge. It is unwise to depend upon memory, otherwise individual fancy will run riot. This usually leads to erroneous information being published, and in the long run doubt and trouble ensue.

Fortunately we have obtained access to some original documents which deal with Freemasonry in the Province in 1871, at which date there were but two Lodges in the district. These documents are quoted verbatim on account of their importance from the standpoint of local Masonic history:

Copy of letter from Grand Secretary's
Office, dated Hamilton, Ont., 4th Oct.,
1871, addressed to George Black, W.M.,
Lisgar Lodge No. 244.

I have the pleasure to advise you of having this day mailed to your address, the warrant of Constitution for the Lisgar Lodge No. 244, the name having been changed from "Manitoban," as per memorial, and likewise the names of the three principal officers.

Brother W. J. Piton, and more recently, Worshipful Brother James Henderson of Montreal, called at my office when on their

FREEMASONRY IN MANITOBA

way to Manitoba, and they will doubtless give you all the information in regard to the anxious desire of the Grand Lodge of Canada, for the welfare and prosperity of the Craft in your midst.

Brother Piton will fully explain the matter of the appointment of a District Deputy Grand Master for your Province. R.W. Brother Patterson having decided, as we understand, to leave Canada for Great Britain, will render his appointment to that office out of the question. What is desired is a Brother residing in your midst who is easy of access for such position, and if the Lodges will agree to nominate a suitable Brother for the office the M.W. Grand Master will confirm the appointment.

I shall be happy to hear from you at an early date.¹

THOS. B. HARRIS,

Grand Secretary.

The movement of mails was not quite so expeditious in 1871 as we find them to-day, but, evidently, the communication above quoted was answered by Worshipful Brother Black in November, as we have a further communication from the Grand Secretary, dated 21st December, 1871, reading:

I have the pleasure to acknowledge receipt of your favour of 15th ultimo, and in reply I may be permitted to state that the M.W. Grand Master had forwarded to him all the documents having reference to the appointment of a D.D. Grand Master for the Province of Manitoba, and after much anxious consideration, having to decide between two well-trying and efficient and worthy rulers in the Craft, he came to the conclusion to give the appointment to R.W. Brother Noel, a brother

¹Original in possession of Lisgar Lodge No. 2, G.R.M. (Copied by W.D.)

LISGAR LODGE

who had previously held the position, and who he considered would be, under the present circumstances, capable of undertaking the responsibilities and apparent difficulties attendant upon that office to the satisfaction of all concerned.

The M. W. Grand Master, having made the selection, he hopes all the brethren will be satisfied. He would have been much better pleased had the two Lodges united in their recommendation of the same brother for the office, and thereby have only left for him to approve and confirm the nomination.¹

THOS. B. HARRIS,

Grand Secretary.

It is quite evident from the foregoing, that unanimity, as it related to the selection of a Grand Lodge representative, did not prevail among the members of the two constituent lodges, and some further information is contained in the report by Brother W. J. Piton who had been delegated to represent Lisgar Lodge at the Annual Communication of the Grand Lodge of Canada.

To the Worshipful Master, Officers
and Members of Lisgar Lodge No. 244:

As your delegate to the Annual Communication of Grand Lodge held at Ottawa on the 12th day of July, 1871, I have the honour to report that, owing to unavoidable delays, I did not reach Prescott until 4 p.m. on the day which Grand Lodge was closed. Had I gone from Prescott to Ottawa, I would not have been able to reach Ottawa before 11 p.m., which would have been too late to transact any business for our Lodge. I, therefore, concluded it would be better not to go. While I was in

¹Original in possession of Lisgar Lodge No. 2, G.R.M. (Copied by W.D.)

FREEMASONRY IN MANITOBA

Montreal, I learned that our warrant had been granted, but, owing to the Lodges not being represented in Grand Lodge, there had not been a District Deputy Grand Master appointed for Manitoba. Being representative of the Craft of Manitoba, I thought it advisable to write to the Grand Secretary to have some person appointed for this Province. I did so, of which the following is a true copy:

DEAR SIR AND R. W. BROTHER:

I beg to inform you that I left Manitoba as a delegate from Manitoban Lodge to the Grand Lodge of Canada, but arrived too late to represent our Lodge at the Grand Communication at Ottawa.

I am very much grieved that I did not arrive in time to be present at the meeting, as it is the desire of the Craft in Manitoba to have some worthy person appointed a District Deputy Grand Master.

Feeling the urgent need of having some local authority to refer to, and having the interest of the Craft of our remote region at heart, and knowing that Worshipful Brother Henderson, Worshipful Master of Zetland Lodge No. 21, G.R.C., Montreal, intends leaving to settle in our Province, I think that the Craft in Manitoba would concur with me in recommending him for the appointment, and, as their delegate, I take great pleasure in doing so.

I beg to inform you that I was requested by the Worshipful Masters of Prince Rupert's Lodge and Assiniboine Lodge to represent their Lodges at Grand Lodge, should their delegate not arrive in time.

Herewith enclosed, find my proxy authorizing me to represent Manitoban Lodge U.D., G.R.C.

Sometime previous to my leaving Manitoba, a petition was

LISGAR LODGE

sent you praying to have the names of the officers changed in the warrant also the name of the Lodge as follows:

The name of the Lodge to be "Lisgar."

GEORGE BLACK, Worshipful Master

THOS. BUNN, Senior Warden

W. J. PITON, Junior Warden

I respectfully beg that you will be kind enough to let me know as soon as possible if the name of the Lodge has been changed, as I intend leaving Montreal in a few days, and wish to have a Lodge Seal made before leaving.

I have the honour to remain, Dear Sir and R.W. Bro.,

Yours sincerely and fraternally,

W. J. PITON

Montreal, 31st July, 1871.

In answer to which I received the following telegram:

It is changed as desired.

THOS. B. HARRIS

Not having received any further answer, I stopped at Hamilton, and called on R.W. Brother Harris, Grand Secretary; with whom I had a long conversation on our affairs. I gave him a full and accurate account of Masonry in our Province, as far as I was able.

He seemed rather surprised to hear that two Lodges out of four were not working. He informed me that the Most Worshipful Grand Master had received a report from Worshipful Brother Patterson, who it seemed was acting as District Deputy Grand Master for this Province, by authority of the Grand Master, in which report Brother Patterson represented that Masonry in this Province was in a flourishing condition, notice of which is mentioned in the Craftsman (p. 727) as follows: "The reports 16 in number — of the D.D.G.M. were read, including one from the Province of Manitoba."

FREEMASONRY IN MANITOBA

They were all of an interesting nature, and gave evidence of the continued prosperity that has attended the workings of the Craft during the past year. That from Manitoba was especially gratifying as it reviewed the successful efforts that had been made by W. Brother Patterson in extending Masonry in that newly erected Province. Mention is also made in The Craftsman of the appointment of W. Brother Patterson as District Deputy Grand Master. It reads as follows:

"The Board is gratified to learn that steps have been taken on the application of the brethren in Manitoba to extend the blessings of our Order to that distant Province, and they feel assured that the Rev'd and Right Worshipful Brother, who has been selected by the Grand Master to exercise there, the important functions of D.D.G.M. will discharge his duties with ability and zeal."

Although the foregoing evidence that W. Brother Patterson has been appointed D.D.G.M. seems quite conclusive, I beg, Worshipful Sir and Brethren, to inform you that such is not the case. Worshipful Brother Patterson had been appointed by the Grand Master to act in the capacity of D.D.G.M. which at the meeting of Grand Lodge last July was confirmed. When I say confirmed, I do not wish you to infer that the appointment of Brother Patterson as D.D.G.M. was confirmed; it was the act of the Grand Master in appointing him in that capacity, which was confirmed. My authority for stating what I have is the Grand Secretary.

In reference to my letter to the Grand Secretary from Montreal, wherein I recommend Worshipful Brother Henderson for the appointment of D.D.G.M., I respectfully beg to state that my reasons for recommending a stranger are, firstly, that there was not anyone in Manitoba, at that time, eligible

LISGAR LODGE

for the office, and, secondly, seeing that Worshipful Brother Patterson did not intend returning to this Province (having been thus informed by some of his friends in Montreal, and afterwards by the Grand Secretary in Hamilton) there was no use recommending him for the position. I also did not think him qualified to fill the office, and, lastly, seeing that Brother Henderson intended to make his home amongst us, and being better qualified than any Mason in the Province, and wishing to see a fit and well posted Mason get the appointment, I took the responsibility upon myself to recommend him on behalf of the Craft of Manitoba, for the appointment, hoping that the brethren in this Province would concur with me in doing so.

I respectfully beg to inform the members of the Lodge that I ordered a Lodge Seal in Montreal, the cost of which is ten dollars. It will be on hand in a few days — Worshipful Brother Henderson having promised to bring it up.

I cannot close my report without expressing much regret at not being able to reach Ottawa in time to have settled the question on whom we should have for D.D.G.M. Had I been present with the proxies of three Lodges, I am inclined to think that I might have been of some service to Masonry in general, and Lisgar Lodge in particular.

The whole of which is respectfully submitted.

W. J. PITON¹

The Minute Book of Lisgar Lodge indicates that the Lodge met at Lower Fort Garry during the months of February and March, 1871, and from the Regular Meeting held 3rd April, 1871, until 16th July, 1873, they met "in the Lodge Room at Mapleton." At a meeting held

¹Original in possession of Lisgar Lodge No. 2, G.R.M. (Copied by W.D.)

FREEMASONRY IN MANITOBA

on the latter date, the building committee reported "that they had arranged with Brother B. R. Ross to build a new Masonic Hall, 35 feet by 22 feet, side walls on upper flat, 8 feet high, with an arched ceiling 13 feet high in centre, at a yearly rental of \$150.00." This new Lodge Room was situated in North Saint Andrews, and the authority to remove was contained in a dispensation issued by the District Deputy Grand Master for Manitoba.

Office of the District Deputy Grand
Master, Province of Manitoba,
Winnipeg, November 14th, 1873.

WHEREAS, application has been made to us by Worshipful Brother Thos. Bunn, the Worshipful Master of Lisgar Lodge No 244, G.R.C. holden at the Parish of Mapleton, in the County of Lisgar, to remove the Hall or place of meeting, from the said Parish of Mapleton to the Parish of North Saint Andrews, in the said County.

NOW KNOW YE: that we, William N. Kennedy, by the authority vested in us, as the District Deputy Grand Master of the District of Manitoba, DO HEREBY authorize and authority is hereby granted to the said Lodge No. 244 to remove from their present place of meeting, to their new hall in the Parish of North Saint Andrews.

AND for so doing, this shall be their sufficient warrant and authority.

AS WITNESS our hand hereunto attached on the day and date above mentioned.

WM. N. KENNEDY, D.D.G.M.,
Manitoba District.

LISGAR LODGE

The Lodge continued to meet at North Saint Andrews until 3rd February, 1879, on which date they removed their place of meeting to Selkirk. It is to be noted that the dedication of the new Lodge Room at Selkirk is the only Grand Lodge function conducted by the seceding brethren during the schism in the Craft at that time to which further reference will be made. The importance of the occasion requires that mention of the meeting in detail should be considered in that chapter dealing with the events surrounding the year 1878-79.

We have travelled somewhat fast; let us, therefore, return to 1872. It is interesting to learn who occupied the various offices in these pioneer Lodges during the formative years of this Province.

At an emergent meeting of Lisgar Lodge No. 244, Mapleton, on 1st January, 1872 (New Year's Day) the following officers were installed.

Worshipful Master.....	GEORGE BLACK
Senior Warden.....	THOS. BUNN
Junior Warden.....	S. L. BEDSON
Treasurer.....	B. R. ROSS
Secretary.....	RICH. H. HUNTER
Senior Deacon.....	THOS. TAYLOR
Junior Deacon.....	HENRY M. ROBINSON
Director of Ceremonies.....	H. MARTINEAU
Inner Guard.....	DAVID YOUNG
Steward.....	DAVID ARNIT
Steward.....	PHILIP KENNEDY

FREEMASONRY IN MANITOBA

The brethren of Lisgar Lodge in 1872 had the unfortunate experience of being required to hold two trials for unmasonic conduct preferred against two members of the Lodge. One was found guilty, and subsequently expelled by Grand Lodge for what was termed "grossly unmasonic conduct," while the other was found "not guilty."

One of the proud possessions of Lisgar Lodge is the Volume of the Sacred Law, presented to old Northern Light Lodge on 5th December, 1864, by Archdeacon Hunter, who was first Chaplain of the original Lodge in the Red River Settlement. They also possess the regalia worn by the officers of Northern Light. At the first meeting of Lisgar Lodge, Worshipful Brother Fraser moved, and Brother George Black seconded the following motion — "that the thanks of the Lodge are due, and are hereby tendered to Brother Bunn for his kindness in taking so much trouble as was necessary to obtain the loan of the Jewels, Furniture, etc., belonging to the late Northern Light Lodge." Thus, Lisgar Lodge claims more than an ordinary interest among the original Lodges of our Province. Not only do they possess the Regalia and the Holy Bible, which have come down through the years, but they also boast that, of the membership belonging to the old Lodge, they obtained by affiliation a greater number than any other Lodge in the Province.

LISGAR LODGE

The business of the Lodge, from the date of institution up to 1883, was conducted in the Entered Apprentice degree, and evidence would indicate that, even when instructed to transact all business in the M.M. Degree, the members were inclined to dispute the authority which commanded them to do so. A Minute of the Lodge, dated 5th April, 1880, states that a communication was read from the Grand Secretary stating that the Board of General Purposes of the Grand Lodge had decided that all Lodges must conduct their business in the M.M. Degree, till the next meeting of Grand Lodge. A motion was then passed referring the communication to the Board of General Purposes of the Lodge to report at the next regular meeting. No report was made at the succeeding meeting, and it is evident the Lodge paid no heed to the instructions they had received, as at the meeting held 7th June, 1880, the Most Worshipful Grand Master was announced as waiting for admission, but he sent in word that the Lodge must be raised to the M.M. Degree before he would enter, but he gave permission to have the Lodge raised without form. This command was obeyed at that particular meeting.

The action of the Grand Master did not change the opinions of the brethren of Lisgar Lodge as they did not give effect to his instruction when the Lodge met at subsequent meetings.

FREEMASONRY IN MANITOBA

At the meeting of the Lodge held 6th September, 1880, a letter was read from the Grand Secretary acknowledging receipt of a letter in reference to the opening of the Lodge in the M.M. Degree, and stating it would receive the consideration of the Most Worshipful Grand Master. The letter was filed, and the Lodge still continued to transact all business in the E.A. Degree as formerly.

A further Minute on the subject is found under date 6th December, 1880, reading — "that while submitting to the decision of the Most Worshipful Grand Master, as conveyed to us by his letter, that our business must be conducted in the M.M. Degree, we feel that innovation on our time-honored mode of procedure has been made, and will watch with anxiety the final determination of Grand Lodge as to whether this proceeding is a violation of the terms of settlement by which every Lodge working under the Canadian Ritual was to be allowed to follow that working in every particular, or not." At a meeting held as late as 5th February, 1883, the Lodge appointed Brother Kennedy proxy for the Lodge to attend Grand Lodge, and instructed him to have a clause changed to read so that it would be optional for Lodges to work in the 3rd or 1st Degree.

This appears to have been a phase of the Lodge work which deeply interested the older members of Lisgar Lodge, and mention is made of the facts as they exist,

LISGAR LODGE

even though the dates in the records extend beyond the period which we are specifically dealing with in this part of the narrative.

The custom of transacting the regular business of a Lodge in the Entered Apprentice degree prevailed in the three Lodges in the Province during the time they were under the jurisdiction of the Grand Lodge of Canada (in Ontario). This custom still continues in other jurisdictions although the Grand Lodge of Manitoba passed a regulation giving effect to another arrangement many years ago.

Before leaving Lisgar Lodge, mention should be made of the fact that Worshipful Brother David Young, one of the surviving Freemasons who was initiated in this Lodge, 2nd October, 1871, still retains his membership in his mother Lodge. Worshipful Brother Young took an active part in Grand Lodge affairs during the first few years of our own Grand Lodge and is the oldest surviving delegate to the convention which formed the Grand Lodge of Manitoba in 1875. He occupied the position of Senior Warden in Lisgar Lodge at the time.

The story of the formation of this Lodge, and the outstanding incidents in connection with their activity from the date of the institution up to the year 1875, when the Grand Lodge of Manitoba was formed, has been told. Lisgar Lodge has had many ups and downs,

FREEMASONRY IN MANITOBA

Through the vicissitudes of changing times, this pioneer Lodge has maintained an honored place in the hearts of the Freemasons of our Province.

IX. Early District Deputies

WE have recorded some of the early activities of Prince Rupert's Lodge and also of Lisgar Lodge, now numbered respectively 1 and 2 on the Register of the Grand Lodge of Manitoba, and research discloses the fact, not generally known, that, in addition to these two Lodges, petitions had been submitted for and dispensations actually issued for the opening of two other Lodges in the Province.

The factor which evidently determined the Masons of the Province, at that time, to arrange for the institution of four Lodges, was undoubtedly the fact that they desired to have a Lodge in each of the four counties of the Province, i.e., Selkirk, Provencher, Marquette and Lisgar.

Prince Rupert's Lodge had been brought to light in Selkirk County, Lisgar Lodge in the County of Lisgar, and on the 18th of April, 1871, another dispensation was issued to Charles Curtis as the Worshipful Master, George Davis as Senior Warden, and Charles Mair as Junior Warden, for a Lodge to be opened at Portage la Prairie, in the County of Marquette, to be known as Assiniboine Lodge. Still another dispensation was issued to Fred T. Bradley as Worshipful Master,

FREEMASONRY IN MANITOBA

William Drever as Senior Warden, and James Milne as Junior Warden, for another Lodge to be opened at North Pembina, in Provencher County, to be known as The International Lodge.

Neither of these Lodges was actually instituted under the dispensations which had been issued at that time by the Grand Lodge of Canada, although after the formation of the Grand Lodge of Manitoba, some years later, lodges were opened both at Portage la Prairie and also at Emerson (North Pembina).

It is interesting to learn that while Assiniboine Lodge at Portage la Prairie was never actually constituted, a warrant was issued by the Grand Lodge of Canada, dated 13th July, 1871, and the Lodge received the number 251. The full list of petitioners for this Lodge was:

CHARLES CURTIS, W.M.....	Northern Light Lodge
GEORGE DAVIS, S.W.....	Northern Light Lodge
CHARLES MAIR, J.W.....	Dalhousie Lodge, Ottawa
JAS. SPENCER LYNCH.....	Prince Rupert's Lodge
CHAS. HENRY HOUSE.....	Prince Rupert's Lodge
ALEX. ANDERSON.....	Prince Rupert's Lodge
F. A. BIRD.....	Prince Rupert's Lodge

Writing upon the Lodge in question, Brother Charles Mair, who now resides in Victoria, B.C. says:

The Portage la Prairie Settlement was a very small one in 1871, a mere hamlet on the very verge of the wilderness, and there were very few men available to form a Lodge in such a

EARLY DISTRICT DEPUTIES

region. There were, however, a few Masons there to whom I suggested the formation of a Lodge at this Western edge of the Settlement, and through the worthy and Rev. Brother Patterson, whom I occasionally met in Winnipeg, a dispensation was obtained to form a Lodge. Even the principal officers were named, i.e., Charles Curtis, Blacksmith, as Worshipful Master, an old American Mason, also George Davis, the Hudson's Bay Postmaster at the Portage, as Senior Warden, a member, I think, of the defunct "Northern Light" Lodge, and myself, being the youngest Mason as Junior Warden.

Meetings were held to discuss matters, and preliminary action taken, but I have no record, and in fact I am not at all certain the Lodge was duly formed and in working order before I removed my family and business to the North Saskatchewan.

I may add that at Prince Albert I assisted in the formation of the first Masonic Lodge in the North-West Territories.

The reference to Prince Albert concerns Kinistino Lodge, and it is worthy of record that this brother who had tried to introduce Freemasonry at Portage la Prairie, probably the western fringe of civilization at that time (1871), again in 1879 was one of the original charter members of the Masonic Lodge formed at Prince Albert, North-West Territories.

The Masons residing at Emerson, adjoining the international boundary line and near the place where Fort Pembina stood, doubtless wished to re-establish a Masonic Lodge in their district.

The record concerning International Lodge at North Pembina (Emerson) shows that a warrant was also

FREEMASONRY IN MANITOBA

issued to this Lodge, 13th July, 1871, and was numbered 252 by the Grand Lodge of Canada, the original petitioners being:

FRED T. BRADLEY, W.M.....	Doric Lodge, Ottawa
WILLIAM DREVER, S.W.....	Prince Rupert's Lodge
JAMES MILNE, J.W.....	Irvine Lodge, Elora
P. B. DOUGLAS.....	Prince Rupert's Lodge
GEORGE BLACK.....	Prince Rupert's Lodge
EDMOND R. ABELL.....	Zetland Lodge, Montreal
GEO. B. SPENCER.....	Prince Rupert's Lodge
E. ARMSTRONG.....	Prince Rupert's Lodge

The members of the Craft who blazed the trail of Freemasonry in this Province in the pioneer days were, undoubtedly, men of an ambitious character. They desired that all the essentials and details of the Craft, as they existed in the older settled portions of the Dominion, should be followed in this new portion of the country, with a strict adherence to ancient precedent. This characteristic extended beyond the routine activities of subordinate lodge life, and if numbers were insufficient or the country not yet sufficiently developed to justify them in forming a Grand Jurisdiction of their own, they did the next best thing, they petitioned the Grand Lodge of Canada to appoint a District Deputy Grand Master for Winnipeg and district. Their choice fell upon the first Worshipful Master of the parent Lodge, Robert Stewart Patterson, of Prince Rupert's Lodge.

EARLY DISTRICT DEPUTIES

In his address at the Sixteenth Annual Communication of the Grand Lodge of Canada, held at the City of Ottawa, 12th July, 1871, the Most Worshipful Grand Master intimated that dispensations had been issued to several new Lodges, and included in the list we find:

Prince Rupert, Winnipeg, Fort Garry, 21st Novr., 1870.

Manitoba, Lower Fort Garry, 4th Jany., 1871.

Assiniboine, Portage la Prairie, 18th Apr., 1871.

The International, North Pembina, 19th Apr., 1871.

•(The name was changed to Lisgar.)

Commenting upon the formation of the new Lodges in the recently organized Province of Manitoba, the Most Worshipful Grand Master says:

The brethren, composing the Lodges under our jurisdiction in Manitoba, feeling the need of some local authority, to whom they could refer, forwarded to me a memorial praying that the Rev. Robert Stewart Patterson, be appointed to act in the capacity of District Deputy Grand Master, and, believing that such an officer was indispensably necessary for the good government of the Craft there, it afforded me very great pleasure to comply with their request, and accordingly I nominated the Rev. Brother recommended in their memorial to fulfil the functions of a D.D.G.M. until this meeting of Grand Lodge.

The high talents and well known zeal of that experienced brother warrants the conclusion that his appointment to such an office could not fail to exert a most beneficial influence upon the lodges recently established in that distant Province of the Dominion.

FREEMASONRY. IN MANITOBA

In submitting their report, the Board of General Purposes added:

The Board is gratified that steps have been taken on the application of the brethren of Manitoba, to extend the blessings of our Order in that distant Province, and they feel assured the Rev. and Right Worshipful Brother, who has been selected by the Grand Master to exercise there the important function of D.D.G.M., will discharge his duties with ability and zeal.

It is opportune that we make a place for the report submitted at the communication of Grand Lodge, by Worshipful Brother Patterson, in his capacity as acting District Deputy Grand Master, as this review is the first extended survey of Freemasonry made in Manitoba. Although the membership in the two active lodges which had been instituted was somewhat limited, the spirit of optimism, and the outlook for the future superstructure which has subsequently been erected upon the foundation then laid, marks in silent grandeur the character of the men who builded with a Master's skill in 1870-71.

Worshipful Brother Patterson, writing from Winnipeg, under date 5th June, 1871, reported:

To the Right Worshipful the Grand Secretary,
Grand Lodge of Canada, Hamilton.

DEAR SIR AND R.W. BROTHER,

Though I trust that I will be able to be present at the communication of the Most Worshipful Grand Lodge at Ottawa, yet circumstances may occur to prevent my attendance. On

EARLY DISTRICT DEPUTIES

this account, amidst the hurry of preparations for our return over the portages, I write this hurried report, so that you can afford information to the Grand Lodge regarding the progress of Masonry in this country.

PRINCE RUPERT'S LODGE, U.D., WINNIPEG, SELKIRK CO.

Immediately on receipt of the Dispensation from the Most Worshipful Grand Master, this Lodge commenced work at the latter end of December, 1870, a suitable room having been obtained, after some difficulty; in fact I may state here, that the lack of buildings in this Province, suitable for Masonic purposes, is at present one of the greatest drawbacks to our comfort and success.

The Lodge has been enabled to procure suitable furniture and regalia, handsome carpet, etc. Being only able to procure the use of the rooms until the middle of last month, we were obliged to remove, and have held our last meeting in a temporary lodge room, taking, however, all due precaution. Arrangements have been made to lease the entire upper storey of a building now in process of erection, until such time as the lodge becomes possessed of sufficient funds to warrant the building of a Masonic Hall.

I have strongly urged upon the brethren the importance of obtaining at once a suitable lot before the price of land rises in Winnipeg, and I have no doubt this advice will be acted upon.

The new Lodge Room will be ready by the latter end of next month. The Lodge is entirely out of debt, and its finances are in a flourishing condition. A petition for a Charter is enclosed herewith. The utmost harmony has prevailed in this Lodge since its formation.

FREEMASONRY IN MANITOBA

MANITOBAN LODGE, U.D., LISGAR CO.

You have doubtless received, or will receive in good time, the requisite report and returns from this Lodge, which is now working quietly and gradually extending its influence for good in the locality where it is situated. Here, as at Winnipeg, difficulty was found in procuring suitable Lodge accommodation. A small house was at last obtained, and neatly fitted up by the exertions of the brethren. I believe, however, that within the last couple of weeks a more commodious Lodge Room has been obtained. The brethren of this Lodge were most fortunate in obtaining from the members of the late Northern Light Lodge, working under a warrant from the Grand Lodge of Minnesota, all their valuable Lodge Fittings, Furniture and Regalia.

I have visited this Lodge on several occasions, in fact I had the pleasure of initiating the first candidate who entered our Order through the portals of this Lodge. I have to testify as to the zeal of the working members of this Lodge, and, in the absence of a brother filling the office of a D.D.G.M., I would cordially recommend that the petition of this Lodge should be granted, if they pray for a Charter.

INTERNATIONAL LODGE, U.D., PROVENCHER CO.

A couple of weeks ago, I received the Most Worshipful the Grand Master's Dispensations for the opening of this Lodge and the Lodge alluded to below, for transmission to the respective brethren. I forwarded at once by mail the Dispensation of the International Lodge to W. Brother Bradley, and in a few days I had an opportunity of visiting Pembina, which I readily embraced. I find here the like difficulty which I have alluded to in my notices of the two previous Lodges. W. Brother Bradley not having as yet been able to obtain a suitable room for

EARLY DISTRICT DEPUTIES

lodge purposes, and until the International Boundary Line between The Lake of the Woods and the Rocky Mountains is ascertained, which, however, will now be in a few weeks, there is no possibility of houses being built on the Canadian side; the boundary once ascertained buildings will be proceeded with once. At present the custom house (Canadian) and the Hudson's Bay Fort, are claimed by the Americans to stand on their Territory. There are a number of American brethren in the village of Pembina, and amongst the U.S. Army Officers at Fort St. Thomas; these gentlemen have kindly promised to assist W. Brother Bradley in every way in their power, and to get the Lodge well started, as their own territory Dakotah, is not Masonically occupied, there not being, as far as I can learn, a Lodge in the whole territory, except perhaps at Yankton, the capital, situated several hundred miles distant in the southern extremity of a vast territory. W. Brother Bradley expects, by the next annual meeting of Grand Lodge, to show a good year's work, as emigration is flowing in, and to be in a position to request, with credit to himself and his Lodge, a Charter.

ASSINIBOINE LODGE, U.D.

PORTAGE LA PRAIRIE, MARQUETTE CO.

I handed, as requested, the dispensation received from you for this Lodge to Brother Charles Mair, who happened to be in town when your favour reached me. He promised to write me reporting progress, but has not done so. I had, likewise, hoped to be able to visit the Portage before leaving the Province, but circumstances have prevented this. I saw a few days ago W. Brother Moffatt, P.M., Forest Lodge, Wroxeter, Ontario, who informs me that the brethren have met several times preparatory to opening the Lodge, and that he has been instructing them, and lecturing to them. W. Brother Curtis, although

FREEMASONRY IN MANITOBA

being well posted in the American ritual, never having had an opportunity of seeing the Canadian work, very properly considered it judicious that himself and his officers should make themselves familiar with our system before commencing work, has thus obtained the kind services of Brother Moffat, whose arrival at the time was a most fortunate circumstance. I trust that you may hear from this Lodge in due time a good report of progress, etc.¹

R. STEWART PATTERSON, D.D.G.M.

At the time this report was written, the troops quartered at Fort Garry (Winnipeg) since the Fall of 1870 were under orders to return to Eastern Canada, and Worshipful Brother Patterson must have been an extremely busy man in connection with his military duties. This was the last Masonic document he prepared as Worshipful Master of Prince Rupert's Lodge. Within a few days, all the soldiers had packed up and vacated their posts, and were en route for the east. One of their number, however, had established Freemasonry in this Province once more, and we honor the work he did, and the foundation so well and truly laid.

As Worshipful Brother Patterson had left the Province for good, he was not confirmed in the appointment as District Deputy Grand Master, and the position was unfilled until November, 1871, when Right Worshipful Brother John V. Noel received the appointment from the Most Worshipful Grand Master.

¹Grand Lodge of Canada Proceedings—1871—p. 707.

EARLY DISTRICT DEPUTIES

In a report to Grand Lodge of Canada at the Annual Communication held 1872, we learn:

You will be grateful to learn that the Lodges planted in this new Province (Manitoba) of our Dominion, under warrants issued by this Grand Lodge, are working harmoniously and vying with each other as to which shall best exemplify the time honored principles of our Order.

Under the genial and experienced guidance of R.W. Brother J. V. Noel, whose nomination as D.D.G.M. for the Provincial District I had much satisfaction in confirming, the brethren and Lodges are in cordial amity and no case of grievance has occurred, or difficulty arisen, that has not been promptly adjudicated upon the mutual approval of all concerned.

With such a spirit actuating these brethren, we cannot doubt that Manitoba will become, in time, a field where the principles of Masonry will be cultivated for their worth, and where, their worth becoming known in connection with this Grand Lodge, will be esteemed one of the highest privileges a true Craftsman can enjoy.

JAS. SEYMOUR, G.M.

Commenting upon this utterance by the Grand Master, the Committee on the Grand Master's address adds — "the Board rejoices to hear of the continued prosperity of the new Lodges in the Province of Manitoba." At the same session of Grand Lodge, Right Worshipful Brother J. V. Noel was re-elected District Deputy Grand Master for the Province of Manitoba.

Following Brother Noel, the position of District Deputy Grand Master was filled by Worshipful Brother

FREEMASONRY IN MANITOBA

Wm. N. Kennedy, who, when the Grand Lodge of Manitoba was formed in 1875, was elected Deputy Grand Master, and who was subsequently elected as the second occupant of the Grand East in this Jurisdiction.

The successor to Brother Kennedy as District Deputy Grand Master was Worshipful Brother George Black, who occupied this position at the time the Grand Lodge of Manitoba was formed, and he had the honor of presiding at the opening session of the convention held for the purpose of forming the Freemasons of Manitoba into a Grand Lodge of their own. Thus we trace the several brethren, who, during the few years when Masonry in our Province was under the jurisdiction of our sister jurisdiction — the Grand Lodge of Canada — occupied the highest gift in the power of Grand Lodge, and who helped mould the material which finally resulted in the formation of the Grand Lodge we are so proud of, and which now celebrates its Golden Jubilee.

X. Ancient Landmark Lodge

FOLLOWING close upon the entrance of the Province of Manitoba into Confederation, settlement in Western Canada began to assume an aspect which indicated that what had been considered a "lone land" but a few years before, was destined to become a most important part of the Dominion of Canada. With the incoming of the settler, and the fashioning of what was soon to become the City of Winnipeg — the metropolis of the West — it naturally happened that the Freemasons of the town decided the time was opportune to organize a second lodge, and thus, Ancient Landmark Lodge came into being.

The movement to bring about the successful institution of another Lodge in the "town" of Winnipeg is attributed to Right Worshipful Brother James Henderson, who was chosen to be the first Worshipful Master. An unflinching devotion to his lodge marked the career of Brother Henderson from the day in 1872, when the Lodge was instituted, until the day in 1919 when he entered the portals of the Celestial Lodge, towards which we shall all repair, when the working tools of this physical life are laid aside forever.

FREEMASONRY IN MANITOBA

In the fall of 1871, Brother Henderson, then Worshipful Master of Zetland Lodge No. 21, in the City of Montreal, decided to "GO WEST." We learn with no surprise that at an emergent meeting of that Lodge held on 31st August, 1871, the members presented to Worshipful Brother Henderson a handsome Past Master's Gold Jewel on which was inscribed:

Presented to W. Bro. James Henderson,
W.M. of Zetland Lodge, on his departure
for Manitoba, as a token of respect and
esteem.

The Presentation was made by Right Worshipful Brother F. M. Sowden, Worshipful Master of Union of Strict Observance Lodge, and the good wishes of all the brethren of his lodge were extended to Brother Henderson, in his venture to untried fields in the far-off Western Province.

Brother Henderson found an enthusiastic and enterprising circle of Masonic friends when he reached his destination, and, having relinquished the gavel of his mother lodge in Montreal when he left the eastern metropolis, it is not surprising that he immediately decided to associate himself with those who believed along with him that an opportunity for opening a second lodge in Winnipeg was ripe.

It is somewhat dangerous to hazard an opinion when the available information is of the most meagre des-

ANCIENT LANDMARK LODGE

cription, and as this is claimed to be an authentic record, the writer must avoid conjecture. There seems little doubt but that the movement to establish a second lodge in the town of Winnipeg did not meet with a warm response from the members of the Prince Rupert's Lodge. The basis of this statement is taken from the records of the Grand Lodge of Canada, but, even there, the story is not expressed in the clearest of language. It appears that Brother Henderson had made an appeal to Grand Lodge, and this in due course had been referred to the Board of General Purposes, the report from the Committee reading:

The Board of G.P. reported that the Board is of the opinion that a motion to recommend a new Lodge is in order at a Regular Meeting of the nearest Lodge, and may be entertained without any previous notice at any previous meeting of such Lodge, and that, therefore, the appeal must be sustained.

The inference drawn from this is that Brother Henderson, in submitting his petition to Prince Rupert's Lodge, as the nearest Lodge, with the formal request that they sponsor the petition, had met with some objection on technical grounds. It also appears that at the communication of the Grand Lodge of Canada, when Brother Henderson's appeal had been sustained, a petition was presented for a warrant of dispensation to form Ancient Landmark Lodge, Winnipeg, but regret was expressed that this could not be recommended to Grand Lodge.

FREEMASONRY IN MANITOBA

The explanation as to the reason for the refusal is not stated. Perhaps it was because of the appeal, and doubtless on account of the fact that, at that time, the formal sponsoring by Prince Rupert's Lodge had not been effected.

The Minutes of Prince Rupert's Lodge give the following particulars in connection with the petition of Brother Henderson and his associates. At the meeting of Prince Rupert's Lodge, held 21st May, 1872, Brother Henderson made an appeal from the decision of the District Deputy Grand Master with regard to a motion not being in order to recommend the granting of a charter (dispensation) for the establishment of a new Lodge unless said motion had appeared in the circular for that meeting, as a notice of motion. This is interesting as fixing the date when the first action appears to have been taken towards forming a second Lodge in Winnipeg. At the following meeting, held in June, 1872, we find that Brother Holland moved, and was seconded by Brother Cowper, that the Lodge recommend the formation of a new Lodge in Winnipeg, to be called Ancient Landmark Lodge, under the Register of the Grand Lodge of Canada, with Worshipful Brother Henderson as first Worshipful Master. This was duly carried.

In addition to this reference, the Grand Secretary of the Grand Lodge of Canada has furnished the writer with the copies of exchanged telegrams:

ANCIENT LANDMARK LODGE

Copy of a telegram in G.L. Office, dated 7th Aug., 1872, from Jas. Henderson to T. B. Harris:

What about Warrant? I will not be down this Fall.
and the reply reads:

Board did not recommend granting the warrant for Ancient
Landmark Lodge.

T. B. HARRIS

The delay in issuing the dispensation was only temporary, and evidently was held up on a purely technical point. The fact that Grand Lodge had rendered judgment in favor of Brother Henderson would naturally incline one to think they would waive formality, and issue the necessary authority. This did not materialize until 19th September, 1872.

The petition was granted to the following brethren who constituted the charter membership of Ancient Landmark Lodge, subsequently numbered 288 on the Register of the Grand Lodge of Canada, and at the time of the formation of the Grand Lodge of Manitoba, this Lodge received the number "3," which they bear to this day.

CHARTER MEMBERS

JAMES HENDERSON
ARTHUR H. HOLLAND
WALTER F. HYMAN
LINIS R. BENTLEY
W. F. LUXTON

HERBERT SWINFORD
CHARLES H. HOUSE
L. M. A. ROY
JOHN JOHNSTON
HARRY M. ROBINSON

J. H. PEARSON

FREEMASONRY IN MANITOBA

In all, eleven members. The first Worshipful Master was James Henderson, the Senior Warden, Arthur H. Holland, and the Junior Warden, Walter F. Hyman.

Indicative of the progress made by the new Lodge, we learn that, at the end of 1872, the membership totalled 17. At the end of 1873, the number had increased to 42, at the end of 1874 to 59, and at the end of 1875, immediately following the formation of the Grand Lodge of Manitoba, the membership numbered 79.

Ancient Landmark Lodge has the honor of being sponsor for three of the first four Lodges chartered by the Grand Lodge of Manitoba: St. John's Lodge No. 4: Hiram Lodge which was numbered 5, and Assiniboine Lodge No. 7 at Portage la Prairie.

The first candidates initiated in Ancient Landmark Lodge received the Entered Apprentice Degree, 16th December, 1872, and these brethren were Hon. H. J. Clarke, Q.C., Premier and Attorney General, and the Hon. John Norquay, who held the portfolio of Minister of Public Works in the first local legislature of Manitoba. At a later date Brother Norquay occupied the position of Premier of the Province. It is a unique circumstance that the first two initiates in Ancient Landmark Lodge should both, in course of time, occupy the exalted position of Premier in the local House.

At the Annual Communication of the Grand Lodge of Canada held in Montreal, 9th July, 1873, Right

ANCIENT LANDMARK LODGE

Worshipful Brother Wm. N. Kennedy, District Deputy Grand Master for the Manitoba District, made report upon Ancient Landmark Lodge, which had been working under dispensation, in the following terms:

This Lodge makes the second in town. It received its dispensation from the M.W. the Grand Master shortly after the last meeting of Grand Lodge. Under the Mastership of Worshipful Brother James Henderson, an experienced Master, it has increased very much in membership, and like the other Lodges, is closely observing the ritual of Grand Lodge. I would recommend that a charter be granted to this Lodge.

With this recommendation before them, the Grand Lodge Committee on warrants endorsed the request, and Ancient Landmark received the necessary warrant with the number 288 on the Register of the Grand Lodge of Canada.

In 1874, along with Prince Rupert's Lodge, the meeting place of the Craft was changed to a hall situated over the store of Higgins and Young on Main Street, Winnipeg.

In view of the prominent part taken in Masonic affairs by Worshipful Brother James Henderson, it is opportune that some reference be made to this fact. He was a signatory to the circular calling the convention of Freemasons, held for the purpose of forming a Grand Lodge in the Province of Manitoba. He was a member of the Credential Committee at the convention, and acted as Chairman of the meeting at the time

FREEMASONRY IN MANITOBA

it resolved itself into a sovereign grand Masonic body for this territory. He was elected first Senior Grand Warden, and in 1876 and 1877, was elected as Deputy Grand Master, and voluntarily resigned that office at the communication of Grand Lodge held 14th June, 1878.

A resolution passed by Grand Lodge at the time attests the appreciation which marked the labors of Brother Henderson in Grand Lodge.

Resolved, that this Grand Lodge, having heard the explanation of R.W. Brother Henderson, deem those reasons satisfactory, and would wish to express their regret at his retirement from official position in Grand Lodge; and would further wish to record their hearty appreciation of his untiring energy in performing the duties of Deputy Grand Master, and as President of the Board of General Purposes, and their belief that he has done all that could be done to promote the prosperity of the Craft; and that this Grand Lodge believe that he has in no case acted in an unconstitutional manner, or transgressed the spirit of Masonry.

The regrets contained in this pronouncement by Grand Lodge found a further expression in another manner some weeks later, when several members of the Craft, met to honor Right Worshipful Brother Henderson, and of this event we read:

A number of the members of the Masonic Fraternity of Winnipeg gathered at the Windsor House, on the evening of 2nd August, 1878, the occasion being a dinner to R. W. Brother Jas. Henderson, P.D.G.M., given by the members of Ancient

ANCIENT LANDMARK LODGE

Landmark Lodge; St. John's Lodge; Hiram Lodge, and Assiniboine Lodge, on his retirement from the office of Deputy Grand Master. R.W. Brother J. H. Bell, Grand Secretary, on behalf of the members of these Lodges presented R.W. Brother Henderson with a handsome silver breakfast and tea service, bearing the following inscription:

Presented to R.W. Bro. Jas. Henderson,
P.D.G.M., by the brethren Lodges Nos. 3,
4, 5 & 7, A.F. & A.M., G.R.M., 1878.

In addition to the silver plate, an address was also presented, reading:

To the Right Worshipful Brother James Henderson,
P.D.G.M., A.F. & A.M., of the Province of Manitoba.

DEAR SIR AND R.W. BROTHER

The undersigned, on behalf of the brethren hailing from nearly every Masonic Lodge in the Province of Manitoba, hearing, with regret, of your voluntary retirement from the position of Deputy Grand Master, which high office you have filled with much profit to the Craft and credit to yourself, from the organization of Manitoba Grand Lodge, till now, cannot permit the occasion to pass without expressing to you the sincere regret they feel at the step you have thought proper to take, appreciating as they do the loss your services will prove to the noble Order you have done so much to build up in the Province during the eight years you have been in active connection therewith.

Although you have declined to hold the prominent position you have so long and so worthily filled, permit us to express the hope that the Craft in this Province, which has benefitted so much already from your ripe Masonic knowledge, may continue to receive the assistance of your counsel which, on all questions of Masonic jurisprudence, has been most valuable.

FREEMASONRY IN MANITOBA

Be good enough to accept this trifling tangible evidence of our appreciation of the value of the services you have, often at great personal inconvenience and loss, been ever willing to render the Craft.

May your estimable wife and family long continue to enjoy the blessings that spring from well-spent lives, and secure the approval of the G.A. of the U. is the prayer of

Yours fraternally,

J. M. MCGREGOR, W.M., Ancient Landmark Lodge

H. MCGOWAN, W.M., St. John's Lodge

JAS. MUNROE, W.M., Hiram Lodge

R. McQUAIG, W.W., Assiniboine Lodge¹

In accepting the gift and felicitations of the brethren of the several Manitoba Lodges, whose signatures are attached to the address, Brother Henderson made reply:

R.W. BROTHER BELL:

I feel flattered at the very complimentary address which you have been pleased to address to me on behalf of the Masons of this Province, on my retiring from the office of Deputy Grand Master of the Grand Lodge of Manitoba, and I assure you it is not with any intention of shirking any of the hard work which will fall upon the shoulders of my able successor, but rather with the hope of being able to do more for our cause as a private member of Grand Lodge.

I feel proud to know that my humble efforts have met with your approbation, and thank you for the hearty support which I have always received at your hands. And, in accepting from your hands this very handsome testimonial, I can assure you that I feel that you have over-estimated my humble efforts.

¹The Canadian Craftsman, Sept., 1878, p. 269.

ANCIENT LANDMARK LODGE

Accept my sincere thanks on behalf of my wife for your kind reference to her and our family. Hoping that union and harmony may always prevail in our jurisdiction.

At the conclusion of the presentation, the assembled company sat down to an excellent repast, and the evening was spent in songs and toasts.

It might be added that with the formation of the Grand Lodge of Manitoba, Ancient Landmark Lodge, one of the Lodges which assisted in the formal institution of Grand Lodge, resolved to change its ritualistic work from that which had been authorized by the Grand Lodge of Canada, to what is commonly referred to as "Ancient York Work," and it has continued this branch of the work ever since.

In closing this section, mention should be made why we should devote separate chapters to the three pioneer Lodges of Western Canada—Prince Rupert's Lodge, Lisgar Lodge, and Ancient Landmark Lodge. The justification is that what concerned any one concerned all of the Craft in the Province at the time. Each Lodge was a distinct unit holding allegiance to the Grand Lodge of Canada at the time, but each was making contribution to the history of Freemasonry in Manitoba. The story of each Lodge is the story of the Manitoba Craft, and our progressive march over a period of fifty years is the continuation of the work begun in 1870, 1871 and 1872 by these three pioneer Lodges.

FREEMASONRY IN MANITOBA

Taking leave of these Lodges, we proceed to the beginning of our career as a Sovereign Grand Body, formed to govern and control the Freemasons of this fair province, Manitoba.

PART III.

1875-1925

We men of earth have here the stuff
Of Paradise — we have enough.
We need no other thing to build
The stairs into the unfulfilled.
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam—
And dome of man's immortal dream.
Here on the paths of every day—
Here, on the common, human way
Is all the busy gods would take
To build a heaven, to mould and make
New Edens. Ours the stuff sublime
To build eternity in time.

EDWIN MARKHAM

XI. Grand Lodge Formed

THE vision and the enterprise which inspired the first independent trader to open a store in the old Red River Settlement are typical of the men who settled the Province of Manitoba, from the days of the early Selkirk Settlers, down to the present time. These characteristics distinguished the eight Freemasons who in 1864 determined to erect the banner of the Craft in this isolated part of the Dominion.

Evidence of this indomitable spirit is found once more in 1875, when three Masonic Lodges, having a membership not exceeding 200 all told, decided, with ready hand and willing heart, to accept the responsibility of forming within the wide territory of the North-West, a Grand Lodge of Freemasons. It has been claimed that no other Grand Lodge ever held sovereign power over so great an area, which included not only the Province of Manitoba, but also the North-West Territories (now known as Saskatchewan and Alberta), and the far-off Yukon.

The labor of our brethren of those early days resulted in the development of the Craft, not only within the confines of our own home Province, but

FREEMASONRY IN MANITOBA

throughout our neighbouring Provinces, Alberta and Saskatchewan. The Grand Lodges in both these provinces, off-shoots from the Grand Lodge of Manitoba, now hold sway over a larger membership than that of the Parent Grand Lodge created in 1875. To-day we gratefully pay homage to the men who builded that we might come into possession of this great heritage.

The Prairie Provinces were then beginning to attract enterprising settlers from many lands. As the towns and villages developed, the customs and institutions of a progressive community came into being as a part of the scheme of things; thus it followed that, with the Church and the School, came the Masonic Lodge to these fringes of civilization. This was before the advent of railways in this western country.

The Craftsmen who came to the North-West fifty years ago were Empire builders who laid the foundation of the institutions we possess to-day. Our brethren of 1875 endured hardships unknown to many of us who enjoy the comforts provided on every hand. What were then trackless stretches of virgin prairie are now fertile agricultural areas traversed by a network of railways carrying the rich treasures of Nature to every part of the world.

The question of forming "The Grand Lodge of Manitoba" was first considered officially at a preliminary conference held in the City of Winnipeg, 28th April,

GRAND LODGE FORMED

1875. The result of this meeting was the following circular, addressed to all Worshipful Masters, Wardens and Officers, as well as to the members of the constituent Lodges in the Province of Manitoba:

At an influential meeting of brethren hailing from the different constitutionally chartered Lodges of the Province, held in the city of Winnipeg, on the 28th day of April, 1875, it was, after mature deliberation, unanimously resolved that a circular be forwarded to all the Lodges in this Province, requesting them to be duly represented at a convention to be held in the Masonic Hall in the city of Winnipeg, on Wednesday, 12th day of May, 1875, at three o'clock p.m., for the purpose of taking into consideration the present state of Masonry in this Province, and to proceed, if decided, to the formation of Grand Lodge for the Province of Manitoba.

Therefore, we, the undersigned Freemasons, in good standing, having been deputed by said meeting, do hereby request all the Lodges in the Province to be duly and constitutionally represented at the convention aforesaid, if practicable by all Masters, Past Masters, and Wardens, for the object aforementioned.

W. C. CLARKE, P.M., Prince Rupert's Lodge 240 G.R.C.
W. N. KENNEDY, P.M., Prince Rupert's Lodge 240 G.R.C.
JOHN KENNEDY, W.M., Prince Rupert's Lodge 240 G.R.C.
GILBERT McMICKEN, S.W., Prince Rupert's Lodge 240 G.R.C.
S. L. BEDSON, W.M., Lisgar Lodge No. 244.
THOS. SINCLAIR, J.W., Lisgar Lodge No. 244.
JAS. HENDERSON, P.M., Ancient Landmark Lodge No. 288.
JOHN H. BELL, W.M., Ancient Landmark Lodge No. 288.
J. D. O'MEARA, S.W., Ancient Landmark Lodge No. 288.
JOHN J. JOHNSTON, J.W., Ancient Landmark Lodge No. 288.
WINNIPEG, 8th April, 1875.

FREEMASONRY IN MANITOBA

This meeting was duly held on 12th May, 1875, but it is unfortunate that the Acting Secretary, who prepared the proceedings for the printer, omitted to specify in the report the names of the individual members who were actually in attendance at this memorable meeting. The information which has come down to us merely states that the credentials committee reported that "all three Lodges were duly represented."

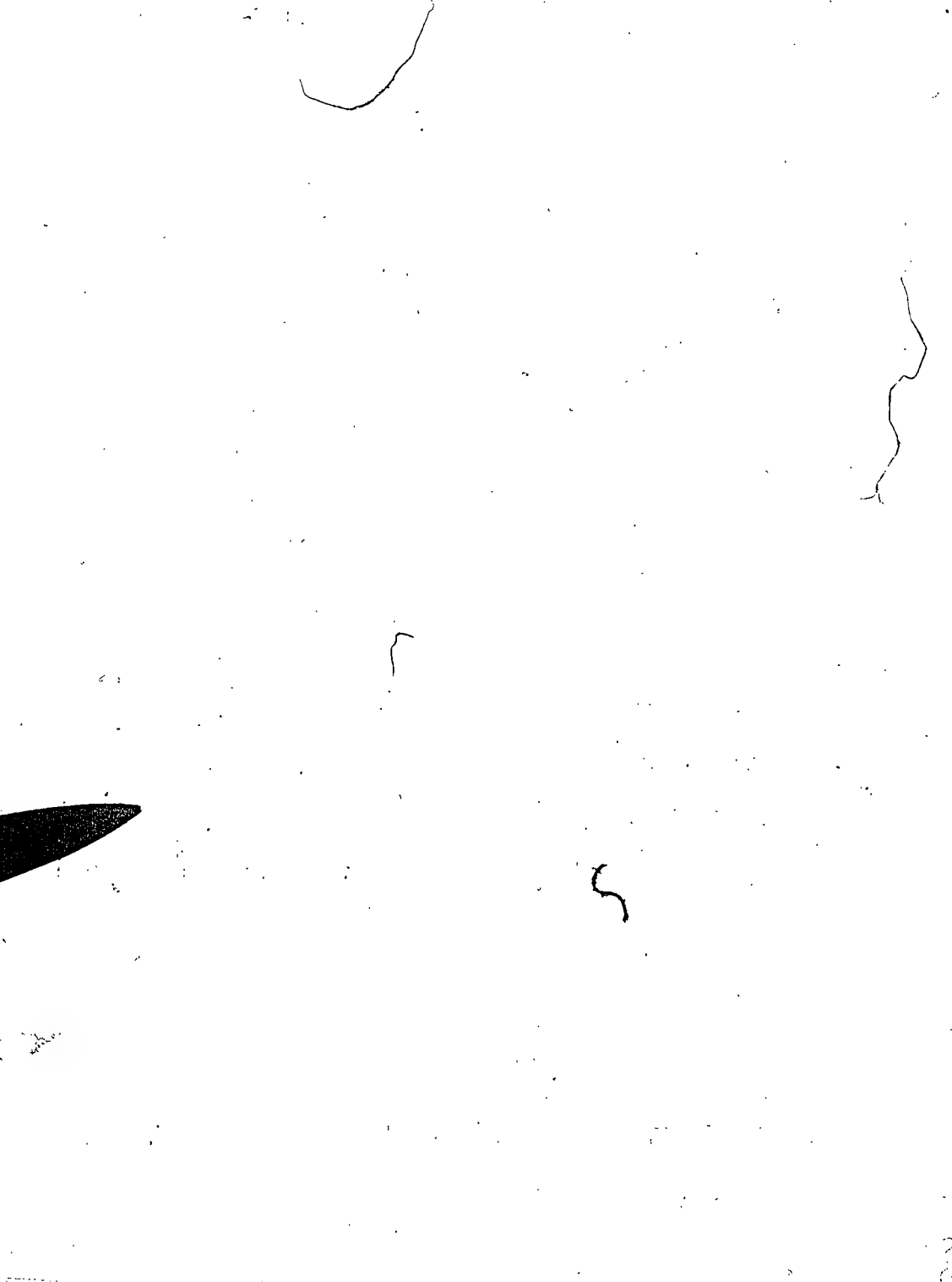
Right Worshipful Brother George Black of Lisgar Lodge, No. 244, Grand Lodge of Canada, who at the time occupied the position of District Deputy Grand Master for the Province of Manitoba, was unanimously elected chairman at the opening session of the organization meeting. Worshipful Brother John H. Bell, the Worshipful Master of Ancient Landmark Lodge No. 288, Grand Lodge of Canada, was elected Secretary of the Meeting. The Rules and Regulations for conducting public business as contained in the Book of Constitutions of the Grand Lodge of England, were adopted to govern the convention, and it was resolved that each Lodge represented at the convention, would be entitled to three votes, and each Past Master to one vote.

Brothers W. C. Clarke, W. N. Kennedy, and John H. Bell were named a committee to prepare resolutions, and in due course submitted the following:

That whereas, pursuant to the provisions of the British North America Act, — Manitoba has been formed a separate



REV. W. CLARKSON CLARKE
FIRST GRAND MASTER OF MANITOBA, 1875



GRAND LODGE FORMED

and distinct Province, and as such is legally recognized as one of the confederated Provinces of the Dominion of Canada;

And Whereas, there is no Grand Lodge of A.F. and A.M. existing in, or claiming jurisdiction over said Province;

And Whereas, there are three constitutionally chartered Lodges in active existence therein;

And Whereas, this convention is of the opinion that the harmony, peace, and highest interests of Masonry in the Province of Manitoba, require that a Grand Lodge be formed in and for said Province, and on the following conditions:

That the constitution of the Grand Lodge of Ancient, Free and Accepted Masons of Canada, be adopted, *Mutatis Mutandis*, with the following amendment:

That all bearing upon the office of District Deputy Grand Master be struck out;

And that this convention in the exercise of its inherent rights and constitutional usage and acting under and by instructions of their respective Lodges;

FIRST, resolved, that a Grand Lodge be, and is hereby declared duly established on the constitution just named.

SECOND, resolved that the title of the Grand Lodge shall be, The Most Worshipful the Grand Lodge of Manitoba, Ancient, Free and Accepted Masons.

THIRD, resolved that the said Grand Lodge shall have, hold, and exercise forever full and sovereign jurisdiction in and over said Province.

This resolution was adopted unanimously, and it was subsequently resolved that "the Most Worshipful the Grand Lodge of Manitoba, A.F. and A.M., be and is hereby formed upon the ancient charges and

FREEMASONRY IN MANITOBA

constitution of Masonry." Right Worshipful Brother George Black then vacated the chair, and Worshipful Brother James Henderson was unanimously called thereto.

In severing the tie which had connected the three Lodges with the Grand Lodge of Canada, it was but natural that an expression of the gratitude, affection and devotion of these constituent Lodges be sent to the Grand Lodge of Canada. A suitable memorial was prepared which was submitted to the meeting and declared to be carried unanimously.

Having formed themselves into a Grand Lodge, it was necessary that officers be elected and appointed. After the election, it was declared that the first officers of the newly formed Grand Lodge were:

Grand Master.....	REV. DR. W. C. CLARKE
Deputy Grand Master.....	BRO. W. N. KENNEDY
Grand Senior Warden.....	BRO. JAS. HENDERSON
Grand Junior Warden.....	BRO. S. L. BEDSON
Grand Chaplain:.....	BRO. REV. CANON O'MEARA
Grand Registrar.....	BRO. HENRY T. CHAMPION
Grand Treasurer.....	BRO. JOHN KENNEDY
Grand Secretary.....	BRO. JOHN H. BELL
Grand Tyler.....	BRO. THOS. H. BARTON

An outstanding feature of this meeting was the election of Right Worshipful Brother George Black to the rank of Past Grand Master. Authority was also given to Prince Rupert's Lodge No. 1, to wear gold jewels instead of silver jewels on account of this Lodge

GRAND LODGE FORMED

being the oldest in the Province. A Committee, consisting of Brothers George Black, W. N. Kennedy, J. H. Bell and George F. Newcomb, were appointed upon "Ritual," while routine work usually belonging to a Grand Lodge communication was carried into effect.

It would appear that some opposition existed in regard to the formation of a Grand Lodge in the Province, and the necessary breaking off from the Grand Lodge of Canada. There is ground for this statement in the report made to the Grand Lodge of Canada by Right Worshipful Brother George Black in his capacity as District Deputy Grand Master in the Province of Manitoba. The three Lodges were under his supervision, and, while the new Grand Lodge had been formed in the month of May, and Brother Black elected as Past Grand Master of the new Grand Lodge at that first meeting, yet, under date, 24th June, 1875, six weeks after the events we have recorded had taken place, his report as District Deputy Grand Master was sent to the Grand Lodge of Canada.

It is important that we include this report in full, which reads:

To the Right Worshipful the Acting
Grand Master and Grand Lodge
of A.F. and A.M. of Canada.

I have the honor to submit the following as my report on the condition of Masonry in the Province of Manitoba.

I have, during my term of office, visited all the Lodges in

FREEMASONRY IN MANITOBA

this district, and am happy to report them in a satisfactory condition, and working according to the ritual laid down by Grand Lodge. Owing to the large influx of immigration, the Lodges in Winnipeg have been greatly increased in numbers, and are in a particularly flourishing condition.

I regret to have to report the death of W. Bro. Thos. Bunn, immediate Past Master of Lisgar Lodge, No. 244. He was buried with Masonic honors. I granted a dispensation for the brethren to attend his funeral in Masonic clothing.

On the 15th April, I received a petition signed by the Worshipful Masters, Past Masters, and Wardens of the several Lodges in the district, requesting me to call a meeting of the signers, for the purpose of taking into consideration the welfare of the Craft in the Province.

In compliance with the prayer of the petition, I issued a summons calling such meeting to be held in Winnipeg on the 28th April.

The meeting was accordingly held, and was well attended, and after many hours' deliberation regarding the interests of the Craft, it was decided to assemble a convention, to be held at the same place, on the 12th May, for a like purpose; and, further, to proceed to the formation of an independent Grand Lodge, if so decided.

The convention was accordingly held, and was attended by duly delegated representatives from the three Lodges in the Province; and, after mature deliberation, it was agreed that the best interests of the Craft required the formation of a Grand Lodge for the Province.

A Grand Lodge was accordingly formed, officers installed, committees struck, etc., and the necessary routine business disposed of.

GRAND LODGE FORMED

I herewith beg to hand you a printed pamphlet in which will be found a full, correct, and official account of the proceedings of the convention.

From the beginning, I opposed the formation of a Grand Lodge for many reasons, amongst them, deeming it my duty to the Grand Lodge which I had the honor to represent; but, finding it to be so earnestly and unanimously the desire of the members of the Craft in the Province, to form a Grand Lodge, and my objections being met by good and reasonable arguments, showing that such a step would greatly conduce to the welfare of the Craft, I withdrew my opposition, and allowed matters to take their course.

I trust that Grand Lodge will perceive the step taken by their brethren in Manitoba to be really conducive to the welfare of the Craft in the Province, and I would add my recommendation to their prayer to Grand Lodge for recognition.

I further beg to assure Grand Lodge that the Manitoba Masons were actuated by a sincere desire to advance the interests of the Craft; that the Grand Lodge of Canada is held in high esteem by them; and that it is not without feelings of regret that they part from their mother Grand Lodge.

I beg further to state that the Grand Lodge of Manitoba conferred upon me the rank of Past Grand Master. I take it that this was done as a mark of respect to your Grand Lodge, rather than as a personal compliment.

GEORGE BLACK,

D.D.G.M., Province of Manitoba.

Mapleton, 24th June, 1875.

The foregoing report was referred to the Board of General Purposes to report thereon, and the committee commented as follows: "A report has been received from

FREEMASONRY IN MANITOBA

the District Deputy Grand Master of Manitoba, stating a new Grand Lodge for Manitoba has been formed."

In a later report, submitted by the Board of General Purposes, to the Grand Lodge of Canada, we read:

Though the Grand Lodge of Manitoba just formed has under its jurisdiction but three Lodges, yet your Board, considering that, while the brethren in Manitoba claim to have found a necessity for erecting a Grand Lodge in that sparsely settled country, and as they are the best judges of their own position, advise that the Grand Lodge of Canada do accord to the new Grand Lodge, the right asked for, and extend to them due recognition.

To what extent the report of Most Worshipful Brother George Black represented the thought and opinions of the Freemasons of the Province of Manitoba must be left to conjecture. The enthusiasm and vigorous activity displayed by the handful of members who brought our Grand Lodge into being, fifty years ago, was genuine Freemasonry, and from the modest beginning, they laid out their work with such skill that the result of their labors is evidenced in every lodge throughout Western Canada to-day.

Before closing our account of the inaugural meeting of Grand Lodge, it should be remarked that they decided to hold the Annual Communication of the Grand Lodge of Manitoba on the second Wednesday of June, in each and every year, and the next Annual Communication was to be called for the year A.L. 5876.

XII. Early Developments

THE first important act by the newly formed Grand Lodge was to issue a dispensation to a new Lodge to meet in the City of Winnipeg, to be designated St. John's Lodge, and this Lodge subsequently received number "4" of the Register of Grand Lodge.

The moving spirit behind the formation of this Lodge was Most Worshipful Brother John W. Harris, who came to the district as Dominion Land Surveyor for the Dominion Government in 1873. Brother Harris was initiated into the Craft in Polar Star Lodge, No. 113, Iowa, and he along with the charter members of St. John's Lodge, set about forming a Lodge to exemplify the ceremonial work, commonly known as the ancient York Rite.

At a meeting of Ancient Landmark Lodge No. 3, held 28th June, 1875, it was resolved "that the application of Brother John W. Harris and others, for a dispensation to form a new lodge in the City, to be known as "St. John's Lodge," be recommended to the Grand Master." The recommendation was confirmed by the granting of the dispensation, and the first Regular Meeting of the newly instituted Lodge was held on Wednesday, 7th July, 1875. This formed the first mem-

FREEMASONRY IN MANITOBA

ber of the family. A long line of worthy lodges in the City of Winnipeg and in other centres, which have since become great cities in other Provinces, as well as in the different rural districts throughout the West have followed. The original dispensation, written by hand in ink, frayed somewhat and yellowed with age, that was issued to St. John's Lodge is still in the possession of the Lodge.

This was the first formal document issued by the Grand Lodge of Manitoba and antedated the charters of the two Winnipeg Lodges, which documents were destroyed by fire in 1894. It is fortunate the first dispensation still exists and is in a perfect state of preservation.

The development of the Craft, in so far as new Lodges being instituted in districts outside the City of Winnipeg, did not make very rapid progress, for at the time the first Annual Communication of Grand Lodge was held in 1876 only two new Lodges had been formed. The first was St. John's, which has already been mentioned, and the second was Hiram Lodge in East Kildonan. Both these Lodges had been sponsored by Ancient Landmark Lodge, No. 3.

During the following year, a petition for another Lodge was received. The request was from Emerson, at which point effort had been previously made to start a Lodge under the auspices of the Grand Lodge of

EARLY DEVELOPMENTS

Canada, but which never materialized. The institution of the Lodge at Emerson took place shortly after the Annual Communication of Grand Lodge in 1876:

On the 29th July last (1876), R. W. Brother Bell, V. W. Brother Duffin, Brother Carruthers, (accompanied by the Grand Secretary), proceeded to Emerson, and organized the Lodge there. As requested in the application for dispensation, Brother Bradley was appointed Worshipful Master, Brothers W. R. Dick and O. Bachelor, Senior and Junior Wardens, respectively. The number of members forming the Lodge was ten. About five years ago, a dispensation to form a Lodge in this portion of our Province, then called North Pembina, was granted by the Grand Lodge of Canada, with which we were then in connection, but for various reasons it was not then formed.¹

This Lodge was sponsored by St. John's Lodge.

It is an interesting fact that, on account of the town of Emerson being in close proximity to the International Border, the Grand Masters of both the Grand Lodge of Minnesota and the Grand Lodge of North Dakota cheerfully agreed that any resident of their respective jurisdictions, in the vicinity of the International Boundary Line, could receive his degrees and become a member at Emerson without further formality. A general waiver of jurisdiction in this regard was then extended by both Grand Lodges. This brotherly act was greatly appreciated by the members of the Craft in the locality, and the bond of affection between the Masons of the

¹Grand Master's Address—2nd Annual Communication, 1877.

FREEMASONRY IN MANITOBA

border towns, established in that far-off day, is still sincere. The warmest friendship exists between the Lodges of the two towns which are now adjacent to each other, but separated by that invisible line which determines that one is in the State of North Dakota, and the other in the Province of Manitoba. Emerson Lodge received the number "6" on the Register of our Grand Lodge.

The next Lodge to be formed was Assiniboine Lodge at Portage la Prairie in 1878, and this Lodge subsequently received the number "7" on our Register.

Between the year 1875, when Grand Lodge was instituted as a sovereign body, up to and including the year 1878, only four new Lodges were instituted in the Province. Of these, Ancient Landmark Lodge, No. 3, had sponsored St. John's Lodge, No. 4, Hiram Lodge, No. 5, and Assiniboine Lodge, No. 7, while St. John's Lodge had sponsored the Lodge at Emerson. #

It was during the year 1878 that the unfortunate schism within the ranks of organized Freemasonry in Manitoba occurred. The details of this schism have been so frequently glossed over, or dismissed from reference entirely when historic gatherings have been held in the past, or when booklets or pamphlets have been prepared, that it is deemed but fitting that the whole story should as far as possible be told here. It is

EARLY DEVELOPMENTS

felt that this difference can be safely alluded to at this late date without arousing the hard feelings which have been so long dormant that it is hoped they may now be considered dead.

True history is the narration of all the facts or events in the order in which they happened, with particulars as to their causes and effects. If we are to record the history of our Grand Lodge in an authentic manner, we must take cognizance of what happened. The subject matter of this schism will form material for a future chapter. Reference of a brief character must, however, be made here, as we shall have occasion to refer to the "two" Grand Lodges of Manitoba.

If the Regular Grand Lodge had been expanding somewhat slowly during the years 1875-78, and only four new Lodges had been instituted during this period, it is a notable circumstance that the schismatic Grand Lodge of Manitoba became extremely active in this particular on the day they began to function. At a meeting held by the Schismatics on 22nd January, 1879, they not only granted dispensations, but they warranted four new Lodges at the first meeting they held after being organized. The four petitions were submitted and warrants issued, and numbers given to all four Lodges before any one of the Lodges had held a single meeting, and not one of them ever met under dispensation. The Lodges who hold this somewhat

FREEMASONRY IN MANITOBA

unique record in Masonic history, so far as the Province of Manitoba is concerned, are:

King Solomon Lodge at Morris, No. 8.

Oakland Lodge at Boyne River Settlement, No. 9.

Northern Light Lodge at Winnipeg, No. 10.

Rockwood Lodge at Rockwood, No. 11.

King Solomon Lodge and Northern Light Lodge commenced operations right away, and one of the terms of the basis of settlement between the two Grand Lodges when peace was ultimately restored was to legalize the warrants which had been issued by the Seceders to these two Lodges.

In connection with the warrant for Oakland Lodge, it is quite evident that it was a grave mistake to permit this to be issued. Several attempts were made from time to time to institute this Lodge, but without avail. If this Lodge had any existence at all, it was merely on paper. It did not function as an active Lodge at all, and for many years it had a somewhat unfortunate record. Ultimately, the Charter was surrendered, but in May, 1885, its return was requested. Since that time it has properly filled its place on the roll of Grand Lodge.

The Lodge chartered at Rockwood by the schismatic Grand Lodge was never instituted. This Lodge originally received the number "11," but it will be found that this number is held by Gladstone Lodge at

EARLY DEVELOPMENTS

Gladstone, which Lodge was instituted in the year 1880. In the following year Stonewall Lodge was instituted, and subsequently received number "12" on our Grand Lodge Register.

It is of little general interest to make individual reference to all the Lodges which have been formed from time to time within the jurisdiction of our Grand Lodge. The extent of territory which came within the control of this Grand Lodge was so wide, particularly at the time of which we are writing, that only a brief reference should be made to some of the activities which came under our care, especially in districts which do not now belong to the Grand Lodge of Manitoba. These activities demonstrate to what extent the Craft followed close upon the opening up of different towns and districts in Western Canada, and, in the early days of the West, planted the banner of the Masonic Craft on the outskirts of civilization, as the demands of the social life of each community required.

The first Lodge instituted by the Grand Lodge of Manitoba outside the geographical boundaries of the Province was at Edmonton, where, on 12th January, 1882, Saskatchewan Lodge, No. 17 on our Register, was established.

In the interval between the Annual Communication of Grand Lodge in 1882, and that of the following year, Kinistino Lodge, at Prince Albert, which had held a

FREEMASONRY IN MANITOBA

Charter from the Grand Lodge of Canada, decided to surrender that Charter, and come within the jurisdiction of the Grand Lodge of Manitoba. This Lodge was originally instituted on the 3rd of October, 1879, and was the first Masonic Lodge established in the North-West Territories. When the Grand Lodge of Saskatchewan was formed, Kinistino Lodge received the number "1," by virtue of the fact that it was the oldest Masonic Lodge in that Province. Incidentally, Kinistino Lodge has the unique record of having belonged to three Grand Jurisdictions, first the Grand Lodge of Canada, next the Grand Lodge of Manitoba, and now it holds allegiance to the Grand Lodge of Saskatchewan.

A Masonic periodical, published in 1879, has this to say in regard to Kinistino Lodge:

The name Kinistino, selected for the Lodge, is an Indian word. Dr. Pritchard, in his researches into the physical history of mankind, speaks of the Knistineaux, or Klistenos, or Kristineaux (by abbreviation, Crees) as the most northern tribe of the Algonquin family. Prince Albert is situated near the junction of the North and South branch of the Saskatchewan, and is destined to become the metropolis of the West, being the most Northern on the continent.

The country surrounding it is very fertile. The giving of the name Kinistino to this Lodge is a tribute to the tribe who once owned the country. Our brethren of this far-off settlement are confident that their pioneer lodge will flourish.¹

¹The Canadian Craftsman—November, 1879, p. 350.

EARLY DEVELOPMENTS

The third lodge established under our auspices, in territory outside the Province, as it is physically described to-day, was Pequonga Lodge at Rat Portage, the dispensation for which was issued 6th June, 1882.

Summing up the reference to Lodges established by the Grand Lodge of Manitoba in that portion of the North-West, which is not now included within the geographical limits of the Province, we will recite the names of these Lodges, the places where they were established, and the dates of the dispensations:

Wascana Lodge, No. 23, Regina.....	20 Feb. 1883
Moose Jaw Lodge No. 26, Moose Jaw.....	24 Sept. 1883
Bow River Lodge No. 28, Calgary.	10 Jan. 1884
Medicine Hat Lodge No. 31, Medicine Hat... ..	16 June 1885
Qu'Appelle Valley No. 32, Ft. Qu'Appelle	24 Feb. 1886
Indian Head Lodge No. 33, Indian Head.	23 Apr. 1886
Qu'Appelle Lodge No. 34, Qu'Appelle.....	12 Apr. 1886
Moosomin Lodge No. 35, Moosomin.....	21 Apr. 1886
Alberta Lodge No. 37, Ft. McLeod.....	27 May 1886
Battle Lodge No. 38, N. Battleford... ..	26 June 1886

This partial list takes cognizance only of the early Lodges which were established by our Grand Lodge, and by no means covers all the Lodges which were originally connected with the Grand Lodge of Manitoba, and subsequently transferred to either the Grand Lodge of Alberta or the Grand Lodge of Saskatchewan.

With the development and settlement of the North-West Territories, and the subsequent formation of the

FREEMASONRY IN MANITOBA

Provinces of Saskatchewan and Alberta, it was natural for the constituent Lodges, meeting within the boundaries of these newly constituted Provinces, to follow the example of the Freemasons of Manitoba when this Province was received into Confederation. They decided to form a Grand Lodge, each for their own Province, for the government and control of the Craft in their respective territory.

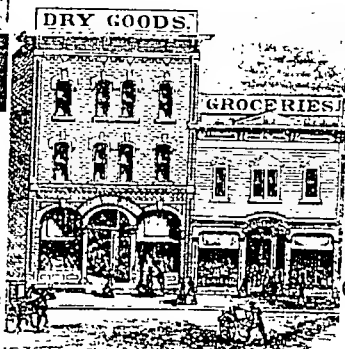
The Grand Lodge of Alberta was formed 12th October, 1905, and, at that time, eighteen Lodges withdrew from the jurisdiction of the Grand Lodge of Manitoba, taking with them a combined membership of 1,013.

Following close upon the formation of the Grand Lodge of Alberta, the brethren of Saskatchewan decided the time was opportune to follow this example, and, on 9th August, 1906, twenty-nine lodges, meeting in as many places in the Province of Saskatchewan, formed themselves into the Grand Lodge of Saskatchewan. On this occasion, our membership in Manitoba was further depleted by the withdrawal into the new jurisdiction of 898 members.

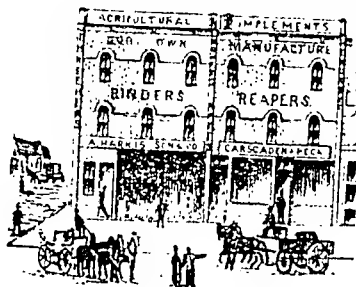
A further withdrawal took place in June, 1907, when two Lodges, originally chartered by the Grand Lodge of Manitoba and meeting in the Yukon, decided to transfer their allegiance to the Grand Lodge of British Columbia. In this instance, a total of 147 members went over to the sister jurisdiction of British Columbia.



MCKINNEY BUILDING
PRINCE RUPERT'S FIRST LODGE ROOM
1870



HIGGINS AND YOUNG BUILDING
WHERE GRAND LODGE WAS FORMED
1875



HARRIS BLOCK
MEETING PLACE FOR WINNIPEG LODGES
1879

EARLY DEVELOPMENTS

It is opportune that we should give a concise synopsis of the number of lodges, and the total membership holding allegiance to the Grand Lodge of Manitoba for decennial periods since the formation of our Grand Lodge in 1875.

	No. of Lodges	No. of Members
12th May, 1875.....	3	210
31st Dec., 1875.....	5	294
31st Dec., 1885.....	31	1,350
31st Dec., 1895.....	58	2,413
31st Dec., 1905.....	86	4,410
31st Dec., 1915.....	77	7,241
31st Dec., 1924.....	98	11,400

Thus, from 1875, at the time the Grand Lodge of Manitoba was formed by the three subscribing lodges with a combined membership of 210, we find at the period immediately preceding our Jubilee Celebration the number of Lodges in Manitoba has increased to 98 with a membership totalling 11,400.

Our daughter Jurisdictions of Saskatchewan and Alberta both of whom are interested in the early development of this Grand Lodge, have each in this jubilee year a membership and Lodge Roll in excess of the mother Grand Lodge, the figures in each case being:

Grand Lodge of Saskatchewan, as at 31st August, 1924, had 179 Lodges with a combined membership of

FREEMASONRY IN MANITOBA

13,020, while the Grand Lodge of Alberta as at 27th December, 1924, had 130 Lodges with a total membership of 12,329.

We find that within the territory which in the early days was entirely under the jurisdiction of the Grand Lodge of Manitoba, there now exist 407 Masonic Lodges meeting in almost as many villages, towns and cities, and the combined membership in these Lodges has reached the total of 36,749.

XIII. Schism of '78

IN reviewing the activities of the Grand Lodge of Manitoba during the few years immediately following the institution of this sovereign Grand body, it is evident that the question of "work" or "ritual" was one of the principal subjects entering into the discussion at each Annual Communication. This matter ultimately proved a veritable battleground

The trouble smouldered for a few years, and, finally, in 1878, it was fanned into flame. For more than a year, the entire Masonic world focussed attention upon the unhappy conditions which prevailed in this jurisdiction, and the conditions prevailing in Manitoba were commented upon in many of the proceedings published at the time. The result of the bickering was a serious break within our ranks. If we are to present an honest review of all that happened in the course of our fifty years' activity, it is imperative that this subject be considered at length, as a brief synopsis of the circumstances will give nothing of historic value to the searcher after truth.

In preparing this chapter, an endeavour has been made to present a fair, yet comprehensive statement of facts relating to the events which led up to the

FREEMASONRY IN MANITOBA

trouble, and which resulted in two groups meeting within the Province, each claiming to be the Grand Lodge of Manitoba.

At the outset, let us realize that what is past is past. Having experienced in our own jurisdiction such a distressing condition in the early days of our existence, we should pledge ourselves never to suffer a repetition of similar conditions within the precincts of our Grand Lodge.

There has been a tendency for many years to discourage any reference to the unfortunate period now under review, and efforts to gain information have not always resulted in the collection of accurate details. Memory generally plays havoc after the passage of the years, and the only reliable sources from which to draw the particulars are the published records issued at the time the events took place. We will not ignore the page with the blot. The spotlight must be thrown upon the important happenings whether we are proud or ashamed of what took place.

To the Masons of that time, who, from an embittered disagreement finally emerged in the spirit of brotherhood and cemented, more closely than before, the common ties which bind the individual Freemason and the Lodge units into a complete and indivisible whole, we pay homage. It is in fairness to the brethren of those early days, who finally exemplified the

SCHISM OF '78

solidarity of the Craft by becoming reconciled with one another, that we include this record.

The records of the time clearly demonstrate the fact that Masonic unity had disappeared in the Province of Manitoba. Two rival organizations were in existence, each claiming the same title. One must be regarded as the "Regular" Grand Lodge, the other, in consequence, an "Irregular" body.

Each of the two bodies published their annual proceedings, and, from these official records, we have an authentic basis from which we can tell the story of 1878-79. Consideration is given equally to both organizations, and all references have been taken from the published proceedings they separately issued.

While the question of "ritual" has been blamed for all the trouble which arose at that time, it might safely be inferred that additional motives were contributory to the trouble. Almost a half century after the occurrences took place it is somewhat dangerous to offer conjecture, and we will accept the evidence as it was left to us by the brethren who took part in all that happened. The reader can make his own deductions, and read what lessons he may choose from what is submitted in the evidence.

At the first organization meeting of the Freemasons who formed themselves into the Grand Lodge of Manitoba, held on the 12th of May, 1875, designated

FREEMASONRY IN MANITOBA

"a convention of delegates from the Lodges of Free and Accepted Masons, of the Province of Manitoba," we read, "the matter of ritual was under consideration." This reference resulted in the subsequent appointment, at the same meeting, of a committee on ritual, consisting of Brothers George Black, W. N. Kennedy, John H. Bell and G. F. Newcomb. Here, on the day on which the Grand Lodge came into existence, we find the question of "ritual" under discussion.

At the first Annual Communication of Grand Lodge, held in 1876, neither the Grand Master nor the Deputy Grand Master, each of whom submitted addresses to Grand Lodge, made any reference to "ritual." The Grand Lecturer (G. F. Newcomb), in his address, has this to say, however:

In view of the peculiarity of our geographical position which brings us so much in contact with our American and Canadian brothers, I had intended to recommend to your Grand Lodge, to allow the Lodges now organized (opened) to continue in their present work, and for the future to issue warrants for either of the two forms of work, now existing, as the members desire to open a new lodge may designate, but, not being able in this to detail my reasons, beg leave to state that, in my opinion, such a step would result in an amicable and satisfactory solution of the difficulties now pending in that direction, by the ascendancy of the most perfect work.

This statement is followed by a flattering reference to what is commonly referred to as "The York Rite,"

SCHISM OF '78

which the Grand Lecturer stated, was "the more thorough and searching in the matter of the examination of candidates for advancement."

At the session of Grand Lodge under review (1876), the Chairman of the Committee on Ritual, Brother W. N. Kennedy, made report:

Your committee appointed to consider the question of ritual beg to report that they have carefully considered the matter, and would recommend that no further action be taken at this meeting of Grand Lodge, but that the committee be allowed a further time in which to report.

When this report was read and received, it was moved that it be adopted. However, an amendment in the terms which will be stated in a subsequent paragraph, was submitted, and, being carried, the adoption of the above report was defeated accordingly.

Before proceeding with the events which followed, it is opportune to observe that the suggestion made by the Grand Lecturer was reasonable. The Lodges presently at work were to continue with the work they were familiar with, while a new Lodge could elect to carry on with either work, as it best suited the abilities and past experience of the men who were chosen to lead the new Lodge. The suggestion contained in the report submitted by Brother Kennedy, that the Committee be permitted a further extension of time in which to arrive at a decision, was equally reasonable. If either

FREEMASONRY IN MANITOBA

course had been followed, it is almost certain the schism which dislocated Masonry in the Province of Manitoba in 1878 would never have occurred.

However, reason was not the characteristic which marked the judgment of certain members, and an amendment was submitted. Here we find the spark which first ignited the material which resulted in the disastrous conflagration of the succeeding months. The amendment was submitted by Brother E. G. Conklin, the Worshipful Master of Prince Rupert's Lodge, and this was seconded by Worshipful Brother John Kennedy, Past Master of the same Lodge, and read:

That the report of the committee on ritual be not adopted, but that a ritual for the government of Grand Lodge be decided at this session.

This amendment, which has the appearance of a negative to the question, was submitted to the meeting, and declared carried.

Determination on the part of two distinct factions appears to have marked the immediate proceedings, and, following close upon the adoption of the above resolution, Worshipful Brother James Henderson of Ancient Landmark Lodge, No. 3, seconded by Worshipful Brother Colonel Kennedy of Prince Rupert's Lodge, No. 1, moved, and it was resolved:

That the Lodges at present forming the Grand Lodge are hereby confirmed in the work as now worked by them, subject to the provisions of the Constitution.

SCHISM OF '78

Another motion followed the above resolution, and Worshipful Brother E. G. Conklin moved, and was seconded by Worshipful Brother John Kennedy, that:

This Grand Lodge adopt for its ritual the work as at present exemplified by the Grand Lodge of Canada.

An amendment to this was submitted by Worshipful Brother A. J. Symonds (Ancient Landmark Lodge), seconded by Worshipful Brother John W. Harris (St. John's Lodge):

That future Lodges within the jurisdiction of this Grand Lodge be required to work the rite known as the "Ancient York Rite."

When submitted to Grand Lodge, the amendment was declared in the negative by the casting vote of the Grand Master. The original motion was submitted and, likewise, was declared lost.

This ended the discussion at the Annual Communication under review (1876), although, at a later session before the communication closed, a resolution was adopted whereby the Grand Master was authorized to appoint two committees of three members in each, for the purpose of exemplifying the two methods of work at the next Annual Communication of Grand Lodge. The first committee consisted of Worshipful Brothers Kennedy and E. G. Conklin of Prince Rupert's Lodge and George Black of Lisgar Lodge. The second committee consisted of Worshipful Brother John H. Bell of Hiram Lodge, Worshipful Brother Newcomb of

FREEMASONRY IN MANITOBA

Prince Rupert's Lodge, and Brother Duffin of Ancient Landmark Lodge. Thus, we bring to a close the evidence of a somewhat stormy communication of Grand Lodge.

Arriving at the second annual communication of Grand Lodge held in 1877, the two committees appointed to exemplify the different work of the Lodges in the jurisdiction were in attendance. The Entered Apprentice Degree of the "York Rite" was under the charge of Worshipful Brother John H. Bell as Worshipful Master, representing Hiram Lodge, No. 5, Brother S. Duffin as Senior Warden representing Ancient Landmark Lodge, No. 3, and Brother H. McGowan as Junior Warden representing St. John's Lodge, No. 4. The exemplification of the Entered Apprentice Degree under the Canadian ritual was taken up by Worshipful Brother E. G. Conklin as Worshipful Master representing Prince Rupert's Lodge, Brother Geo. F. Carruthers as Senior Warden, and Brother W. G. Scott as Junior Warden, both hailing from Prince Rupert's Lodge. It may be remarked that all the officers taking part in the exemplification of this degree work were members of the one lodge. There is no record that the Fellow Craft and Master Mason degrees, under the Canadian Ritual, were exemplified. On the following day, however, both these degrees were exemplified by members of the Lodges using the "York Rite."

SCHISM OF '78

Following the exemplification by these two committees, the Board of General Purposes makes this remark in their report:

The Board is gratified to observe that, with a view to promote uniformity of practice in administering our Rites and Ceremonies, the Most Worshipful the Grand Master appointed two committees to exemplify the work during this present communication, and trust that this action may lead to the adoption, at as early a date as practicable, by this Grand Lodge, of a system of work that shall be uniform and acceptable to the majority of private Lodges throughout the jurisdiction of this Grand Lodge.

There was also a report submitted in this connection by the "Exemplification Committee," signed by Brothers J. H. Bell and S. Duffin.

Your committee appointed by the Grand Master, in accordance with instructions passed at the last annual communication, beg leave to report that they have exemplified before the Grand Lodge, the three degrees of work known as the Ancient York Rite, and inasmuch as your committee are of the opinion as expressed by the Board of General Purposes in their report on the Grand Master's Address, last evening, regarding the advisability of adopting uniformity of work, and which report was unanimously adopted by the Grand Lodge, and inasmuch as it is the custom of Grand Lodges to require such uniformity, and inasmuch as your committee are of the opinion that this Grand Lodge and the best interests of the Craft in this Province would be conserved by the immediate settlement of this question, therefore your committee would recommend the adoption of the following resolution:

FREEMASONRY IN MANITOBA

That all Lodges which may hereafter be constituted under this Grand Lodge be required to conform, as near as possible, to work as exemplified by your Committee.

It was claimed by Brother Conklin that this report was out of order, as the committee had no right to bring in a report. He appealed to the Grand Master for a ruling. The ruling of the Grand Master was: "*The report was in order.*"

Immediately following this decision, Right Worshipful Brother James Henderson moved, and was seconded by Very Worshipful Brother A. J. Belch:

That the report be received, and the resolution adopted, with the understanding that Emerson Lodge be granted until their Regular Meeting in December next to determine which work they will adopt, and that at the said meeting they decide by vote of the Lodge; and that said decision then made be confirmed.

This resolution was objected to by Right Worshipful Brother Conklin, who submitted a clause of the Constitution as the basis of his contention, and he asked for a ruling from the Grand Master. Right Worshipful Brother A. J. Belch claimed the resolution was quite in order for the reason that "the regulations referred to are printed or written Regulations, embodied in the Constitution," and he contended it was competent for Grand Lodge to adopt any resolution not contravening said Constitution, but he would bow to the ruling of the Grand Master. Replying to the point of order, Most

SCHISM OF '78

Worshipful Grand Master G. F. Newcomb said, "as it was a question of much importance, he would reserve his decision for the present, in order to give it careful consideration."

On resuming labor the following day, the Grand Master gave the following decision:

¹ In view of the following facts, viz.—

FIRST: That the first annual communication of the M.W. Grand Lodge of Manitoba, A.F. and A.M., held in the Masonic Hall, in the City of Winnipeg, on Wednesday, the 14th June, A.D., 1876, the question of ritual for the guidance of the subordinate Lodges, over which this Grand Lodge has or may have jurisdiction, was fully discussed, that in the opinion of many of its members — R.W. Brother Conklin and others — the proper time had then arrived for the adoption of a ritual;

SECOND: That in order to give brethren due and timely notice of the sentiments of the brethren of Grand Lodge on this important question, as recorded in the proceedings alluded to, the M.W. Grand Master did, at that communication, appoint Committees to exemplify work at the next Annual Communication of Grand Lodge, with the understanding that such a step would tend to the adoption of a ritual;

THIRD: Inasmuch as the M.W. Grand Master, in his opening address at the present Annual Communication stated, "All our Lodges do not use the same Ritual. There is a diversity in their working. It was thought that if possible some one particular form of work should be prescribed and adopted as the work of Grand Lodge," and that the report from the Board of General Purposes which was adopted in reply to this address, expressed the hope that the action of the M.W.

FREEMASONRY IN MANITOBA

Grand Master, in appointing committees to exemplify the work may lead to the adoption at as early a day as practicable by this Grand Lodge, a system of work that shall be uniform and acceptable to the majority of private Lodges throughout the jurisdiction of this Grand Lodge;

FOURTH: That according to what, in my judgment, appears the plain interpretation of that part of the Constitution referred to by R. W. Brother Conklin, the resolution does not conflict therewith;

I therefore, decide the said resolution in order.

(Sgd.) G. F. NEWCOMB, G.M.

This decision brought an amendment as follows:

That the ritual of all future Blue Lodges shall be that exemplified by Prince Rupert's Lodge, called the Canada ritual.

(A. J. SYMONDS — COL. KENNEDY)

An amendment to the above amendment was submitted by Most Worshipful Brother W. N. Kennedy, and Right Worshipful Brother E. G. Conklin:

That while the Grand Lodge recognizes the advantages that would accrue from a uniform system of working, yet they consider, in the interest of harmony, that the time has not yet arrived to enforce arbitrarily on private Lodges any particular form of working, trusting to time, the great healer, for a conclusion which shall be equally satisfactory to the brethren.

This was submitted to a vote, and declared lost. The amendment was placed before the meeting, and likewise declared lost. The original motion (see page 152) was then voted upon, and declared carried "by a majority of more than two to one."

SCHISM OF '78

It is interesting to observe that the Kennedy-Conklin amendment to the amendment, just quoted, summarizes all that is contained in a motion which was voted down at a previous meeting. Strange to say, the two Brothers who now brought this resolution forward, were the strong opponents to a similar resolution which had been previously defeated. The tide had evidently come in too fast, and the brethren who held opposite views on the question of "work" were determined to bring the matter to a definite decision with the least possible delay.

The language of the various resolutions, which have been fully quoted, clearly demonstrates that conditions were far from being harmonious, that factions were present within the ranks, and it seemed inevitable that sooner or later there would be a break.

This communication (1877) of Grand Lodge, just before the closing session ended, received evidence that the matter would be re-opened the following year, when Worshipful Brother Colonel John Kennedy gave this notice of motion:

That at the next Annual Communication he will move that the resolution recommended by a portion of the committee to exemplify the work, and adopted by the Grand Lodge at its session held 16th June, 1877, be and is hereby rescinded.

It can be sensed from the notice given by Brother Kennedy that, even if Grand Lodge had already adopted

FREEMASONRY IN MANITOBA

a resolution confirming the use of a definite work, and had declared the favorable majority at "more than two to one" — still the question was by no means closed. We find it coming up at the Third Annual Communication held 12th to 14th June 1878.

At this communication (third), Right Worshipful Brother James Henderson took exception to the notice of motion on the ground that it was out of order. This point was allowed to stand until such time as the motion came before Grand Lodge for consideration. The Grand Master subsequently ruled it out of order on the ground that it had been given unconstitutionally, having as its basis a subject disposed of at the same session, as notice had been given.

The notice of motion having thus been disallowed, the mover gave notice that he would repeat his motion at the following communication of Grand Lodge. This prompted a further notice of motion submitted by Right Worshipful Brother John H. Bell, in the following terms:

That the regulations of Grand Lodge respecting "work" adopted the 14th day of June, 1876, and the further regulation adopted 16th June, 1877, be amended so that all Lodges be required to conform to the "work" adopted 16th June, 1877, and that six months' time be allowed for them to comply with this amended regulation; and that the Grand Master appoint a Committee of three, one of them being the Grand Lecturer, to examine the W.M. as to his efficiency and report to the Grand Master at the end of the said time.

SCHISM OF '78

It is opportune that the thoughts of the Grand Master concerning the question of work, as expressed in his address, should find space for repetition at this point:

Ritual, which, at the organization of this Grand Lodge in A.L. 5875, was very properly taken into consideration, and a committee appointed, who, at the first annual communication asked for further time to report, which, doubtless, would have been granted but for the intervention of R.W. Brother E. G. Conklin and others, who considered the time had arrived when a ritual should be adopted; and who introduced a motion accordingly, but without effecting their object. At that time, I considered their action premature and calculated to destroy that harmony which must characterize all prosperous Grand Lodges; but I may have been in error, inasmuch as their efforts on that occasion have no doubt resulted in an early settlement of a question which embarrassed other Grand Lodges for a longer period.

Commenting upon this portion of the Grand Master's address, the Board of General Purposes, reporting upon the same, made this observation:

The sincere trust expressed that all brethren have been divested of any spirit of rivalry which may have appeared in our discussions heretofore, is heartily reciprocated, and the hope is entertained that the present annual communication will see the end of the rivalry anent the question of ritual, which has indeed been a vexed question with this Grand Lodge. It is to be hoped most sincerely that the settlement of that question, made at our last communication, may be regarded as final, any attempt to re-open it being regarded as fraught with dangers and embarrassments that no mere sectional considerations or triumphs can palliate or justify.

FREEMASONRY IN MANITOBA

The question of Ritual may now be said to be a dead issue, having already been decided once for all by this Grand Lodge, and it cannot, therefore, be revived, in our opinion, without seriously disturbing the peace and harmony of the fraternity in this province.

This summary of what took place in Grand Lodge, when the subject of Ritual came up for consideration at the various communications, gives a reasonable review of the disposition made when it was discussed. The hopeful outlook and expectation expressed in the report of the Board of General Purposes did not materialize. Disappointment and discontent immediately followed, and subsequent events, as recorded in our official records, would indicate that the spirit of Freemasonry was sadly lacking. The story of the third annual communication of our Grand Lodge was one of discord. The precipitate action of certain members who took the law into their own hands, and formed themselves into a rival Grand Lodge shortly after, is the subject matter for separate chapters in this volume.

XIV. The Regulars

THE events mentioned in the previous chapter resulted in a condition of strained relationships between many members of the Craft at that time (1878), and this is evidenced by other happenings than those related in the proceedings of Grand Lodge.

As the three original Lodges of the Province of Manitoba had formed themselves into a Grand Lodge for the control and government of all constituent Lodges within the jurisdiction of that Grand body, it naturally followed that the Charters which had originally been issued to these Lodges by the Grand Lodge of Canada, under which jurisdiction the three Lodges had been first constituted; were recalled. The power and authority of these Charters passed away when the new Grand Lodge assumed control of the jurisdiction.

It is quite evident that part of the trouble at the time centred around Lisgar Lodge, and this had no connection whatever with the matter of ritual. Grand Lodge had requested the return of the old charter, and Lisgar Lodge ignored the communication sent from Grand Lodge. Later, Grand Lodge instructed the Deputy Grand Master to proceed to Lisgar Lodge for

FREEMASONRY IN MANITOBA

a specific purpose, and on his arrival the Worshipful Master and the Wardens refused to open their Lodge. They advanced as their reason that the original charter had been recalled, and they claimed that no new charter had been received at that date (5th November, 1877). On enquiry, it was ascertained that the alleged lost charter had been delivered to the Worshipful Master's father on 21st July, 1877, by the postmaster, who, at that time, was also the Secretary of Lisgar Lodge. Proof of the delivery of this document was, therefore, established. Some days after the refusal to open Lisgar Lodge for the Deputy Grand Master, the Worshipful Master acknowledged that the charter had been found, but offered no explanation of its sudden discovery.

The attitude of the members of Lisgar Lodge brought a peremptory summons from the Grand Master to show cause why the charter of the Lodge should not be suspended. The charges laid against the Lodge were:

FIRST.—Keeping your Lodge closed since May last.

SECOND.—Contempt of communications.

THIRD.—Refusal to open your Lodge at the request of the Deputy Grand Master.

FOURTH.—Allowing one of your Lodge members to be sued for Lodge debts.

A meeting of the officers of the Lodge with the Board of General Purposes took place, and, as the several matters under dispute were amicably adjusted,

THE REGULARS

settlement of the difficulties was made without recourse to extreme measures.

The Worshipful Master of the Lodge at the time was Brother D. Young, and the Secretary, Most Worshipful Brother George Black.

Trouble of a different character arose in another direction. The Worshipful Master of Prince Rupert's Lodge, E. G. Conklin, was remonstrated with by the Most Worshipful Grand Master in connection with indifference in the matter of reports of investigating committees. It was claimed that the results of unfavorable reports were being communicated to applicants. Worshipful Brother Conklin took issue with the Grand Master over a circular letter which had been sent out upon this subject, and he refused to follow the instruction of the Grand Master.

This is but another link in the chain of circumstances which marked the activities of the Craft in Manitoba at that time. As in the case of Lisgar Lodge, the difficulties with Prince Rupert's Lodge were also settled prior to the date of the annual communication of Grand Lodge. These items are mentioned as having a bearing upon the break which subsequently took place, and give weight to the opinion that something more than ritual was disturbing the harmony of the Craft in Manitoba.

Discord and factional feeling were early evidenced at the third annual communication held in 1878. The

FREEMASONRY IN MANITOBA

first sign of trouble appeared when the report of the Committee on Credentials was presented. In order to avoid repetition, the particulars surrounding four names challenged by the Credentials Committee will be considered in the chapter dealing with the schismatic Grand Lodge.

When the time for the election of officers arrived, some of the members took exception to the distribution of the ballot papers:

The ballot having been distributed for D.G.M., and the M.W. Grand Masters having ordered it to be collected, R.W. Brother E. G. Conklin, J.G.W., then remarked there were some members of Grand Lodge in the ante-room desirous of admission, and, having requested that they be admitted, the M.W. Grand Master ruled that they could not be admitted during the process of collecting the ballot. Upon this announcement M.W. Brother George Black, R.W. Brother E. G. Conklin, V.W. Brother D. Young, John Villiers, W. Brother D. M. Walker and Joseph Hurrssell, and George F. Carruthers, retired from Grand Lodge, notwithstanding the M.W. Grand Master's declaration that none could leave at that stage of the ballot, thus utterly ignoring the authority of the M.W. Grand Master.

The door was then forced open by M.W. Brother Black, when he and the brethren named above left the Grand Lodge, having first created considerable disturbance in the ante-room.¹

In an article contributed to a Masonic journal shortly after the occurrence, the Most Worshipful Grand Master, George F. Newcomb gives additional

¹Third Annual Communication—G.R.M., p. 53.

THE REGULARS

information to what is contained in the excerpt quoted above:

Ingress and egress to Grand Lodge was not prohibited until the ballot had been disturbed the third time for Grand Master and ordered to be collected, and this prohibition did not prevent ingress and egress in the usual way (by announcement) between the passage of the ballot for each officer; that those whom Brother Conklin discovered to be in the ante-room after he had improperly left his station had not sought to be admitted.¹

We find further reference to this occurrence in the address of the Grand Master which he delivered at an emergency communication of Grand Lodge, held 30th December, 1878. The purpose of this emergency meeting was to consider certain matters which had developed from the action of the dissatisfied Brothers who had left the meeting during the annual communication:

While the ballots were being prepared for the Grand Master, R.W. Brother E. G. Conklin asked permission to go after the proxy of Lisgar Lodge, which document, he stated, was left in another coat. He then retired under permission, and when he was leaving the Lodge-room, the Senior Grand Warden, and Chairman of the Committee on Credentials, sent me up the proxy referred to, which he stated had been in his possession since the early part of the Communication. The document showed that M.W. Brother George Black, not Conklin, was appointed proxy for Lisgar Lodge.

¹The Canadian Craftsman—July, 1879, p. 205.

FREEMASONRY IN MANITOBA

While the election was going on, Brother Conklin returned, but not with the proxy, in company with other brethren, who were followed soon after by others. These interruptions necessitated a distribution of ballots a third time, and I then ordered the Grand Tyler to admit none after the ballots had been spread, until that election was declared.

The election of Grand Master having been declared, the ballots were spread and ordered collected for the Deputy Grand Master, when Brother Conklin left his station, went to the tyled door, peeped through the wicket into the ante-room, returned to his station, and stated that some brethren were in the ante-room who wished to enter. I ruled that they could not be admitted at that stage of the ballot, whereupon Brothers George Black and George F. Carruthers asked permission to retire, which, being refused, Brother Carruthers stated: "Well, I'm going anyway," and after the door had been forced by M.W. Brother George Black, he and Brothers Walker, Conklin, Villiers, Dr. D. Young, Hurssell, Bradley and Col. J. Kennedy immediately followed and retired, except Brothers Bradley and Col. John Kennedy, who asked if I would not allow them to retire, and, when I replied emphatically in the negative, they resumed their seats.

This report goes on to relate that the brethren who had thus left the room caused considerable disturbance outside, so much so, that Brother Bradley and Brother D. B. Murray were asked to retire to endeavor to restore quiet.

The breach thus caused within our ranks resulted in estrangements between lifelong friends. In course of time, efforts were made to heal the differences. A

THE REGULARS

Conciliation Committee was appointed by Grand Lodge for the purpose of clearing up all points of disagreement and tentative suggestions toward that end were subsequently drawn up. The language of the document was considered as a reflection upon the proceedings which had taken place at the Third Annual Communication of Grand Lodge. Some of the subscribing members to the document had been suspended by Grand Lodge, and Grand Lodge required that the names, or rather the signatures, of these offending members be withdrawn. A compromise was evidently arrived at, subsequently, but at the last moment, on 11th December, 1878, a communication was received by the Conciliation Committee representing Grand Lodge, stating the terms were not satisfactory to the other side.

In the interval (11th November, 1878), and while negotiations were supposed to be progressing, Right Worshipful Brother E. G. Conklin, representing himself as Junior Grand Warden, took upon himself authority to convene Grand Lodge "to reconsider the business transacted at the last annual communication." For this act he was immediately suspended.

The meeting called by the malcontents was adjourned until 30th December, at 2 p.m., and it so happened that on the same day the members of the Regular Grand Lodge had been called to an emergency communication to be held at 1 p.m.

FREEMASONRY IN MANITOBA

Difficulties were apparent on every hand. In addition to the suspension of Brother Conklin, a similar sentence was passed upon Most Worshipful Brother George Black and Most Worshipful Brother W. N. Kennedy, for assisting in calling a clandestine meeting, as it was termed. Following close upon these suspensions, irregularities took place in Prince Rupert's Lodge, and when the Secretary was requested to deliver the books of the Lodge over to the Grand Master, he refused to do so. It was also found that Prince Rupert's Lodge had permitted Right Worshipful Brother Conklin to preside at a Lodge Meeting, while he was under suspension, and the Lodge having been so advised.

Difficulties of a similar character had arisen in Lisgar Lodge as well, with the result that both Lodges were named on the Agenda of Grand Lodge Emergency Communication to appear "for violation of the Regulations of Grand Lodge."

A further effort towards reconciliation was made, or rather promised. The Grand Master, George F. Newcomb, undertook to use his influence towards reaching a satisfactory settlement. The offending brethren having given their promise to abide by the terms of the settlement, the hope was expressed that an amicable decision would be achieved.

It should be noted that Grand Lodge met at 1 p.m., and at 2:55 p.m., they adjourned to meet again at 7:30

THE REGULARS

p.m. the same day. There was an understanding given that during this interval, the two conflicting groups would meet through their accredited delegates, and the result communicated officially at the evening session of Grand Lodge.

What happened? Grand Lodge was called to order at 7:30 p.m. The communication as to the terms of settlement which had been promised by the seceders, and which was to be submitted in writing, had not been delivered at that time. At 9 p.m. no information was forthcoming, nor did any of the seceding brethren, or any member of their committee which had been conducting the negotiations appear to explain the case or to ask further time for consideration or delay.

Grand Lodge proceeded with its business, formally arrested the Charter of Prince Rupert's Lodge, and suspended the Worshipful Master and Wardens of that Lodge, while the same sentence was passed upon Lisgar Lodge, No. 2. In addition to this sentence upon the Lodges, Brothers D. Young, D. M. Walker, and George F. Carruthers were suspended.

This relates the case of the break and what led up to it as it is recorded upon the pages of the records of the Grand Lodge of Manitoba.

It will be recalled that a notice of motion had been given at the third Annual Communication by Brother J. H. Bell, particulars of which will be found on page 156.

FREEMASONRY IN MANITOBA

When this was submitted at the Fourth Annual Communication in February, 1879, it met with an amendment moved by Very Worshipful Brother R. McCuaig, seconded by Right Worshipful Brother J. W. Harris, reading:

That the regulations of Grand Lodge, respecting work, adopted 14th June, 1876, and the further regulation adopted 16th June, 1877, be amended so that each Lodge in this jurisdiction, or that may be organized under this Grand Lodge, be accorded the privilege of adopting either the Ancient York work or the Canada work, as they may deem most suitable.

This amendment was submitted, and declared "carried by over the necessary two-thirds vote." This is the definite acceptance and approval of "the work" in this jurisdiction. The subject has been discussed in Grand Lodge from time to time. Indefinite resolutions and recommendations have been submitted but this is the only declaration upon "the work" which has been definitely adopted by the Grand Lodge of Manitoba.

Before proceeding to the next chapter, which deals with the schismatic Grand Lodge, let it be understood that, during the brief career of this body, they prepared and issued printed proceedings. It must be news to many that such a volume is in existence.

Very little is known of this book of proceedings, as only a limited number was issued. Copies are still to be found on the shelves of Masonic Students. It is from the pages of this valuable authority that the material contained in the following chapter has been prepared.

XV. The Schismatics

WE have considered the events transpiring at and arising out of the Third Annual Communication of Grand Lodge (1878). The circumstances surrounding subsequent events make it imperative that exhaustive detail of the whole matter be given; otherwise, certain phases of this part of our history would undoubtedly be misunderstood. Especially will this be the case as time goes on, and our records become less easy of access.

History is but a record of facts, as we have already stated. This is our justification for including so many details. Nothing in the nature of a summary or even a casual review will satisfy the searcher after truth. It is reasonable that we should consider the story of those brethren who felt aggrieved, and who, taking authority into their own hands, formed what they were pleased to term "The Grand Lodge of Manitoba." Their Masonic experience should have convinced them that such a title could not be adopted by the simple method of merely helping themselves, yet in the passion of the moment they defied precedent.

Mention has already been made of the fact that the first meeting called by the seceding members was in the

FREEMASONRY IN MANITOBA

Fall of 1878, but, for some reason or other unknown, it was postponed. In December of the same year, they issued the following circular notice:

GRAND LODGE OF MANITOBA
ANCIENT, FREE AND ACCEPTED MASONS
Winnipeg, Manitoba,
11th Decr., 1878

DEAR SIR AND BROTHER,

You are hereby notified to attend the Adjourned Emergent Communication of Grand Lodge that was called for Wednesday, 20th ultimo; and which will now be held in the Masonic Hall here, on Monday, 30th inst., at 2 p.m., for the purpose of reconsidering the business transacted at the last Communication of Grand Lodge.

Also to consider the true position of Freemasonry in this Province, and to take such action as may be advisable for the good of Freemasonry.

Fraternally yours,
E. G. CONKLIN,
Grand Junior Warden.

Approved:

GEORGE BLACK, Past Grand Master.

W. N. KENNEDY, Past Grand Master.

We have already pointed out that a meeting of Grand Lodge (Regular) had been called for the same day and at the same place for 1:00 p.m. This may have been a coincidence, or it may have been intentional.

The irregular meeting, notice of which is quoted above, did not commence until 3:00 p.m., five minutes after the Regular Grand Lodge had adjourned.

THE SCHISMATICS

After the usual preliminaries necessary to the opening of Grand Lodges, the acting Grand Master, W. N. Kennedy, delivered a short address explaining the purpose of the meeting and the condition of Freemasonry in the Province at the time. He makes no reference in his address to the fact that, in company with Brothers Geo. F. Carruthers and W. G. Scott, he had been present at the meeting of the Regular Grand Lodge which had adjourned a few minutes before. Nor does he mention that he had expressed his willingness to bow in allegiance to the Grand Master and the Grand Lodge if the matter of ritual were left an open question. The Grand Secretary (J. H. Bell), who had sponsored the offending notice of motion, pledged himself if suitable apology were made to Grand Lodge, that he would withdraw or amend the notice of motion. The Grand Master had also promised Brother Kennedy that he would use his influence in that direction. Brother Kennedy "expressed satisfaction with the promises and believed they would be accepted by those whom he represented," and before retiring he was requested to submit his statement in writing to Grand Lodge, which was in session on the same day and at the same place.

The meeting was attended by fourteen brethren: eight belonged to Prince Rupert's Lodge; four were members of Lisgar Lodge, and there was one each from St. John's Lodge and Emerson Lodge.

FREEMASONRY IN MANITOBA

What might very properly be termed the principal item of business transacted at this meeting was the consideration of a lengthy resolution variously dealing with alleged grievances which had been disturbing the Craft. These were appropriately numbered and classified under a series of headings.

Before considering the several points of the resolution, let us quote the preamble; then, immediately following each clause, explanatory comment will be made upon the statements contained therein.

Whereas at the Communication of Grand Lodge called for and commenced on the 12th day of June last, so many irregularities occurred, and so much was done contrary to, and in violation of the Constitution, and of the spirit of Masonry, which may be in part recited as follows:

FIRST:—At the said communication of Grand Lodge, no report was received from the Committee on Credentials until late in the session, after a great deal of important business had been transacted, notwithstanding the fact that the attention of the Grand Master was repeatedly called to this dereliction of duty on the part of the said committee, and objection made to the business being proceeded with, as it was not known who were entitled to sit and vote, the object of the delay appearing to be to permit a charter being granted to a new Lodge U.D., and to allow the representatives of that Lodge to be included in the said report, and giving them authority to vote.

A form of installation, and of constituting the new Lodge having been gone through with in the meantime, contrary to the laws and spirit of Masonry; the regular place of meeting being over sixty miles distant.

THE SCHISMATICS

This clause does not fully recite the real circumstances. The reference is to Assiniboine Lodge No. 7, meeting at Portage la Prairie. Investigation discloses the fact that this Lodge which had been working under dispensation for some time and had submitted to Grand Lodge a perfectly reasonable request to be allowed to hold a meeting in Winnipeg, very reasonable when we consider the difficulties of transportation under the conditions of 1878 in this country. Some weeks prior to Grand Lodge Annual Communication, the Lodge had asked and received permission to hold a meeting of Assiniboine Lodge in Winnipeg during the session of Grand Lodge. If a charter was issued, the Lodge could then be constituted and the officers installed, thus avoiding the necessity for the officers of Grand Lodge travelling out to Portage la Prairie, for that purpose, at a later date. A dispensation to hold a meeting in Winnipeg having been granted, it would appear to be in order to hold the meeting without considering it "irregular."

SECOND:—The report of the Committee on Credentials was further improper, in as much as it did not contain the names of four Past Masters of Prince Rupert's Lodge that were returned to the Grand Secretary, signed by the W.M. and the Secretary, and the Lodge Seal affixed as required by the constitution, this return having been set aside by order of the Grand Master, and an old return sent in some months previously for a totally different purpose, partially substituted therefor. The Lodge was therefore deprived of its proper

FREEMASONRY IN MANITOBA

representation, and the said Past Masters were deprived of their right to sit and vote in Grand Lodge.

We need not discuss the question as to whether a Committee on Credentials should submit their report before the commencement of any business at an Annual Communication of Grand Lodge. Ordinary custom and procedure is that this report is usually presented immediately before the election of Grand Officers. The fact stands out that when the report of the committee was presented, complaint was made that four names had been omitted, the four members being claimed as belonging to Prince Rupert's Lodge. An examination of the Lodge historical record discloses the fact that only one of the four was entitled to a seat and vote in Grand Lodge, and that he (Brother J. Hursell) was permitted to take his place with full privileges accordingly.

Investigation into the alleged complaint reveals the fact that of the other three, D. McEwen affiliated with Prince Rupert's Lodge on 15th January, 1878.

The next name was that of Brother J. S. Reid. This Brother did not affiliate with the Lodge until 17th December, 1878. This should make it impossible for him to be entitled to a vote in Grand Lodge at a meeting held in the month of June, six months prior to his affiliation with a constituent Lodge in the jurisdiction.

THE SCHISMATICS

According to the Constitution of Grand Lodge, each constituent Lodge was required to submit annually, within three days after 27th December, "the names of all members entitled to attend in Grand Lodge as Past Masters," and further provided that "no brother shall be permitted to attend in Grand Lodge unless his name shall appear in such return."

As Brother Reid affiliated after the date required by the Constitution, the explanation of his case is obvious.

The fourth name is that of D. McIntosh, of whom no record can be found that he ever affiliated with Prince Rupert's Lodge, either before or after Grand Lodge communication, 1878.

This fully covers the substance of the complaint lodged against the Committee on Credentials.

THIRD:—At a meeting of the Board of General purposes held early in the season, it was decided by a bare majority (the President having two votes) that Past Grand Master M.W. Brother George Black, should not be allowed to sit and vote as a member of the Board, notwithstanding his rank entitled him to that privilege, a right never heretofore questioned.

There is no record of this occurrence in the report of the Board of General Purposes. If correct, and we have no reason to doubt it, there seems grounds for complaint. The rank entitled Most Worshipful Brother Black to a seat in the Board, although through a technical error, the statement would give color to the idea that his name had been withheld as a member. It seems that

FREEMASONRY IN MANITOBA

the names of the Committee members had formed part of a minute which had been confirmed at the second annual communication, and the name of Brother Black had been omitted. This omission, whether intentional or accidental, could not deprive this brother of an appointment which he held by virtue of his rank, and which was covered by constitutional enactment.

FOURTH:—It was ruled by the Grand Master that all reports of the said (illegally constituted) Board, submitted to the Grand Lodge, should be adopted without objection or amendment, thus making Grand Lodge merely a body to record the decisions and proceedings of the Board.

No basis for this statement can be found. The action of the Board appears to have been along well accepted lines, and in accordance with Masonic custom and usage found, not only in our Grand Lodge, but elsewhere, both before and since the time of which we write.

FIFTH:—That during the said session, solemn engagements entered into by the Grand Master to have certain business brought on at a specified time, were broken by him, and the business of election of officers proceeded with hurriedly, and at an unusually early hour in the morning before the arrival of several members who he knew were opposed to his re-election as Grand Master, and thus having secured within Grand Lodge a sufficient number of those members favorable to his connivances, he ordered the doors to be closed, forbidding ingress or egress until the election of Grand Officers should be completed, although several members of Grand Lodge were then in

THE SCHISMATICS

the ante-room, and had asked to be admitted into Grand Lodge. Several members then present, whose feelings had thus been outraged, at once retired from Grand Lodge, and took no further part in the proceedings.

It does not appear that the election was brought forward hurriedly. A motion to proceed with the election of officers was submitted at the evening session of Grand Lodge held 13th June, 1878, and the vote being in the negative, was declared lost. Grand Lodge adjourned to meet the following morning at 9:00 a.m. The records show that Grand Lodge did not come to order for business until 9:20 a.m. (14th June, 1878) giving ample time for the late comer to reach the meeting place.

There was good reason why the officers and members of Grand Lodge were anxious that the evening session, 13th June, should be adjourned. Several visiting brethren from the adjoining jurisdiction of Dakotah Territory were present, and arrangements had been made to entertain the visitors at a social gathering. The appointed hour for the entertainment had long passed. Grand Lodge was still in session. Being confronted by a resolution to proceed with the annual election under such circumstances, one can readily visualize the anxiety of the Grand Master and his officers, especially in the presence of their guests.

The decision to adjourn until the following morning at 9:00 a.m. was decided in a democratic manner by the

FREEMASONRY IN MANITOBA

majority of the members present; and the time for re-opening Grand Lodge was determined.

SIXTH:—The Grand Master also instructed the Grand Lodge that certain Past Masters were ineligible for election to any Grand Lodge office, although they were members of Grand Lodge in good standing, and no charge had been preferred against any one of them.

There is no reference to this matter in our Grand Lodge proceedings. The statement has the appearance of being a repetition of the complaint concerning the four members of Prince Rupert's Lodge which is dealt with under clause three. This has already been fully explained, and it is unnecessary to repeat ourselves.

SEVENTH:—A notice of motion "in regard to work" had been given at the previous Annual Communication and recorded in the proceedings, as required by the Constitution, and was duly seconded, but was ruled out of order by the Grand Master, and no reason assigned for so doing; and on several occasions during the said session, motions that were perfectly constitutional, but not agreeable to the Grand Master, were ruled by him out of order, not allowing explanation to be given by the movers thereof.

The Grand Master did submit his explanation for refusing to accept the notice of motion, explaining that, as this motion affected a matter which had been disposed of at that particular session, he ruled that it was not in order to have it re-opened at that communication.

The several points of the resolution which was considered at the meeting of the seceders, 30th December,

THE SCHISMATICS

1878, have been separately reviewed. These clauses are followed by the resolution reading:

And Whereas at the previous session of the Grand Lodge, through the improper ruling of the said Grand Master, it was decided that a particular form of work or ritual should be compulsory on all new Lodges to be thereafter formed, and thereby it had been found impossible to establish new Lodges in the Province, although many Masons desire to form themselves into Lodges, they are not willing to conform to a ritual which is entirely new to them;

And Whereas, notice has been given by those acting with the Grand Master that it is their intention to pass a regulation compelling all lodges to conform to the said particular ritual, and, judging from the past conduct of the Grand Master, we fear it will be enforced, which would have the effect of breaking up three of the oldest Lodges comprising a majority of all the affiliated masons in the Province, as shown by the returns to Grand Lodge in June last.

And Whereas, since the last communication of Grand Lodge held in June last, efforts have been made on our part to effect an amicable settlement of the unhappy differences, but the Grand Master and the minority of Grand Lodge acting with him, have not met us in the same spirit, and, therefore, our efforts have proved ineffectual;

And Whereas, the abuse by the Grand Master of his great prerogative and the arbitrary dispensing of the powers vested in him as Grand Master has caused a majority of the Craft in this jurisdiction to approve the course of holding the present communication of Grand Lodge as the most legitimate method of restoring harmony among the fraternity within our borders.

FREEMASONRY IN MANITOBA

And Whereas, a petition signed by a majority of the members of Grand Lodge was presented to the Grand Master requesting him to call a communication of Grand Lodge on the same basis as that held on the 12th June last, which he refused to do. The Deputy Grand Master and the Senior Grand Warden have in turn been requested in the same manner to call such said communication by summons, approved by M.W. Brothers W. N. Kennedy and George Black, both Past Grand Masters of this Grand Lodge, which said summons has been sent to all the Lodges in this jurisdiction, and to all the members of Grand Lodge, and in compliance therewith, we are assembled here in Grand Lodge to-day;

Therefore, be it resolved, that this communication of Grand Lodge, called by summons of R.W. Brother E. G. Conklin, Grand Junior Warden, approved by M.W. Brothers Kennedy and Black, and at a request of a majority of the members of Grand Lodge, be and is hereby declared to be the Third Annual Communication of the Grand Lodge of Manitoba, to take place of that improperly held and conducted on the 12th of June last and following days, and that the proceedings of that communication, so improperly held and conducted, be declared null and void.

There is no evidence in the records of the schismatic Grand Lodge that this resolution was carried, but this may be implied, as the acting Grand Secretary immediately proceeded to read the proceedings of the Second Annual Communication held in 1877. These were taken as read, copies having been previously printed and distributed by the regular Grand Lodge.

The disturbing "notice of motion" which had been ruled out of order at the Third Annual Communication

THE SCHISMATICS

of Grand Lodge (Regular) was submitted at this schismatic meeting, and declared carried.

A motion to hold the next annual communication on the third Wednesday of the following February "was defeated in favor of an amendment" that the communication be held on the fourth Wednesday of the month of January — about a month after the meeting we are now reviewing.

An election was held, and Most Worshipful Brother W. N. Kennedy was elected Grand Master; Brother F. T. Bradley of Emerson Lodge as Deputy Grand Master; Brother Dr. D. Young of Lisgar Lodge as Senior Grand Warden; Brother D. M. Walker of Prince Rupert's Lodge as Junior Grand Warden; Brother J. D. O'Meara, although not in attendance, and a member of Ancient Landmark Lodge, was elected Grand Chaplain; Brother A. McNee of St. John's Lodge as Grand Treasurer, and Brother E. G. Conklin as Grand Secretary.

It was resolved that this (Schismatic) Grand Lodge demand the books, papers, paraphernalia, and Grand Lodge Seal from the Grand Secretary of the (Regular) Grand Lodge, and, if the request met with a refusal, that a new seal be obtained.

With the appointment of additional officers and their investiture into office, the proceedings terminated.

It would be interesting to learn, if through the years of Masonic activity, it is possible to find a similar

FREEMASONRY IN MANITOBA

proceeding, whereby the entire list of Officers of a Grand Lodge, including the Grand Master, was thus summarily deposed.

The action of the members taking part in this meeting marks them as seceders, and the method pursued by them would not be tolerated for a moment by any Grand Lodge.

Three weeks after the date of the meeting at which the "seceders" formed themselves into "The Grand Lodge of Manitoba," they convened what they designated the "Fourth Annual Communication of the Grand Lodge of Manitoba." This meeting was held 22nd January, 1879. Sixteen representatives were in attendance, nine from Prince Rupert's Lodge, four from Lisgar Lodge, one from St. John's Lodge, and two from Emerson Lodge.

The address delivered by Most Worshipful Brother W. N. Kennedy, as their Grand Master, largely consists of a recital of the information contained in the review which we have prepared of their December meeting, which forms part of this chapter.

It should be noted, however, that they reported having received four petitions for dispensations to form new lodges. One was from Morris; one from the Boyne Settlement; one from Winnipeg (Northern Light Lodge), and one from Rockwood. On being referred to the meeting, all four received not the usual

THE SCHISMATICS

dispensation but charters. Each of these four Lodges, prior to holding a single meeting received its distinctive number at the outset of their career. King Solomon Lodge at Morris was numbered 9; Northern Light Lodge at Winnipeg was numbered 10; Rockwood Lodge was numbered 11, and Oakland in the Boyne Settlement received the number 8. Only two of these Lodges actually commenced at the time, i.e., King Solomon Lodge at Morris, and Northern Light Lodge at Winnipeg. The story of the subsequent opening of the Lodges at Rockwood and Boyne Settlement is considered elsewhere.

Another matter dealt with at this communication, which has more than a passing interest, is that authority was given to Lisgar Lodge, then meeting at St. Andrew's, to remove to the town of Selkirk.

Beyond the facts just mentioned, and the Grand Master's address, the Report of the Board of General Purposes, and the election of officers, there is little of historic value contained in the proceedings which they caused to be printed.

The Regular Grand Lodge met a few days later, but the activities surrounding that communication will be reserved for the next chapter.

The schismatic Grand Lodge did little more than hold their first meeting on 30th December, 1878, and their second meeting on 22nd January, 1879. The first,

FREEMASONRY IN MANITOBA

they considered the "Third Annual Communication," and the second, the "Fourth Annual Communication" of the Grand Lodge of Manitoba. It is of interest, and, likewise, of historic value to mention the only other ceremony, so far as we have any tangible evidence, in which they took part. On 3rd February, 1879, they journeyed to Selkirk, and the Grand Master, W. N. Kennedy, with Most Worshipful Brother George Black as Acting Deputy Grand Master, Worshipful Brother D. Young as Grand Senior Warden, and Brother S. L. Bedson as Grand Junior Warden, Brother Canon O'Meara as Grand Chaplain, Brother A. McNee as Grand Treasurer, Brother J. Hurssell as Grand Secretary, Brother G. F. Carruthers as Grand Director of Ceremonies, and Brother J. D. Mowat as Grand Tyler, dedicated the new Lodge-room of Lisgar Lodge No. 2 at Selkirk. This was the first meeting of Lisgar Lodge in the town of Selkirk, Manitoba. The Building was owned by Brother Weir, and was situated on Eveline Street.

This is the story of the Freemasons who seceded from the Constitutional Grand Lodge in 1878 — the facts of the case being taken from their own official records.

XVI. Peace Restored

THE Fourth Annual Communication of the Regular Grand Lodge met in Winnipeg, 12th February, 1879, about three weeks after the Schismatic Grand Lodge had held what they had termed the Fourth Annual Communication.

The Credential Committee reported that twenty-four accredited delegates were in attendance, and the report indicates that of this number eight hailed from Ancient Landmark Lodge No. 3; six hailed from St. John's Lodge No. 4; six from Hiram Lodge No. 5, and four from Assiniboine Lodge No. 7.

As might be expected, the Grand Master made reference in his address to the unfortunate circumstances which had prevailed in Manitoba since the Third Annual Communication held in June, 1878. These matters having already been considered in detail, nothing can be gained from repetition. Suffice it to say, that the question of ritual was under consideration, and the full text of the resolution which was passed in this connection at this communication will be found on page 168 of this volume.

The outstanding event at this communication of Grand Lodge was, undoubtedly, the election of Right

FREEMASONRY IN MANITOBA

Worshipful Brother Samuel P. Matheson to the exalted position of Most Worshipful Grand Master. Following the election, a resolution, no less important in the annals of the Grand Lodge of Manitoba, was passed to the following effect:

That it be resolved by this Grand Lodge, in the matter of all brethren and Lodges, who are at present under suspension, and whose cases have been before this Grand Lodge, be in the meantime continued, and that the Grand Master elect, be empowered to deal with the matter upon consultation with the Deputy Grand Master and Grand Wardens.

The wisdom of naming a committee of *one* was clearly justified by after events, and within four months after the passing of the resolution, the Grand Master issued a summons for an emergency communication to be held 19th June, 1879, the business set forth in the agenda being:

To receive report of the Most Worshipful Grand Master, on settlement of Masonic difficulties, and to perfect terms of agreement and other matters connected with same.

At this meeting, the Grand Master read an address, and the following extracts are taken therefrom as representing the principal features of the situation and the language he employed in submitting his deliberations and findings to the members of Grand Lodge:

The unhappy differences which have for some months existed in the Fraternity have been augmented and complicated to a degree far beyond my expectations when I entered upon the office of Grand Master

PEACE RESTORED

As a Grand Lodge, we signified our willingness to open negotiations with the members of the Fraternity who left our allegiance. Being cognizant of this willingness on our part, they appointed one of their number to confer with me, and to effect, if possible, a reconciliation.

Upon the appointment of this arbitrator, I conferred with him. Having given me his written assurance of the dissolution of the body he represented, I withdrew all suspensions, and I have now pleasure in bringing before you the report of our proceedings.

The basis of settlement was then set forth in the Grand Master's address in a formal summary which reads:

1st.—Provides for dissolution of seceding Grand Lodge.

2nd.—The Most Worshipful Grand Master shall issue an edict, under the seal of the Grand Lodge, withdrawing all suspensions of Lodges or individual masons that have in any manner been caused by, or arisen out of the difficulties, and also healing all work done by the Lodges not in allegiance with the Grand Lodge of Manitoba.

3rd.—The Most Worshipful Grand Master shall, as soon as practicable, countersign the warrants of Northern Light and King Solomon Lodges, for the purpose of legalizing same.

4th.—That all Lodges shall take rank and precedence according to the date of their respective Warrants of Constitution.

5th.—Provides for the filling of all the offices held by the brethren who have ceased to act.

6th.—The Most Worshipful Grand Master shall do all in his power to have the representatives of Foreign Grand Lodges, whose appointments have been cancelled in consequence of the present difficulties, reinstated in their former positions.

FREEMASONRY IN MANITOBA

7th.—Provides for the payment of the liabilities of the seceding body, also for the transfer of assets.

SAMUEL P. MATHESON,

GEORGE BLACK,

Arbitrators.

This report was received, and the action of the Grand Master confirmed. A deputation consisting of Most Worshipful Brother George Black and Brother Gilbert McMicken was admitted, and they announced that the brethren whom they represented had unanimously adopted the basis of settlement. Later, at the same session, the principal members who had attached themselves to the seceding body were admitted and received into Grand Lodge again.

It ought to be observed that in this summary of the basis of settlement, no reference whatever is made to the question of Ritual. This matter, however, was disposed of by the adoption of the resolution confirming all the Lodges of the jurisdiction in the use of whatever work they had been using as their ceremonial, and at the same time granting to new Lodges the right of choice between the two systems as they themselves deemed most suitable. This point is emphasized at the Fifth Annual Communication held in 1880, when, in the address given by the Most Worshipful Grand Master, Samuel P. Matheson, he said:

. With us they ended in a serious transgression of Masonic Law and Order, and here let me say a word or two

PEACE RESTORED

in reference to what I consider the primary and original cause of our troubles. I mean Ritual. This is something which has caused schism and dissent in other organizations besides Freemasonry. It appeals to the outward senses, and thus possesses and exercises a great power over men. Now, Brethren, much as I should like to see uniformity of Ritual in our jurisdiction, I am afraid that circumstances with us make it a well-nigh impossible attainment. I might understand the possibility of uniformity in an old country with a settled population, but with us it is totally different. In this new country of ours, we have immigrants hailing from almost every country under the sun. Brethren come to us from everywhere, all having strong predilections in favor of some particular ritual to which they have been accustomed. I would strongly deprecate, therefore, any change in the regulation or ritual as amended by the Grand Lodge at its last regular communication. Let the two rituals be permissible in the jurisdiction, and let the different Lodges have the option of choice. I can apprehend no inconvenience from the existence of such a system; on the contrary, we shall always have it in our power to offer to our Brethren from other lands, who may cast in their lot amongst us, the choice of a ritual congenial to their tastes, and one with which they will be conversant.

A further comment, endorsing as a definite principle the two methods of work or ritual, is contained in the report of the Board of General Purposes, when dealing with that portion of the Grand Master's address which is quoted above.

The Board, while admitting the desirability that exists in most Grand Lodges for having only one Ritual, yet cordially

FREEMASONRY IN MANITOBA

agrees with the Most Worshipful Grand Master, that, for this Grand Lodge, it is expedient that the two Rituals practised in this Province, and known as the Canadian Work and the Ancient York Rite, be not interfered with in any particular. This being a new country, and brethren constantly coming in both from Canada and the States, it is most desirable that they be enabled to visit where they will find familiar work, and are at once placed on a home footing. Your Board, however, while strongly approving, for the reasons stated, of the system now in vogue, would recommend that no other ritual, now or at any future time, be permitted to be introduced into the jurisdiction of this Grand Lodge on any pretence whatever.

At the Annual Communication which we are now reviewing (sixth, 1880), there appeared some surface difficulty in the matter of the terms of settlement. An endeavour was made to have the terms of settlement outlined in full, and not in summary form. This was ruled out by the Grand Master, and the meeting closed without any unhappy circumstances arising out of this matter. We ought to record the fact that at this (sixth) communication of Grand Lodge, Most Worshipful Brother John Headley Bell was elected Grand Master. He remained in that exalted position until 1884, and is the only Grand Master of this Grand Lodge who was ever elected beyond a second term.

Perhaps the finest evidence in connection with the restoration of peace and harmony among the Craft of this jurisdiction is contained in a report prepared for

PEACE RESTORED

a Masonic journal by the then Grand Secretary, W. G. Scott, and dated 12th April, 1880.

Tuesday evening, the 7th inst., witnessed the riveting of the last bolt, to speak figuratively, in the circle of brotherly love, which has once more drawn within its circumference the recently divided Craft of this Province. I allude to the union of the four city Lodges — Prince Rupert's No. 1, Ancient Landmark No. 3, St. John's No. 4, and Northern Light No. 10, in the joint occupation of a new, large, and commodious Hall, situated in the third storey of Harris Block, opposite the City Hall, and which was solemnly dedicated to Freemasonry on the evening in question by the M.W. Grand Master, Brother John Headley Bell, assisted by Past Grand Masters W. N. Kennedy and G. F. Newcombe; Deputy Grand Master E. G. Conklin, and the other Grand Lodge officers.

The hall is the finest this side of St. Paul, Minn. The Lodge-room is 25 x 60, and 15 feet high. There is a spacious refreshment room, waiting room, visitors' test room, and preparation room, all comfortably furnished in a style that, but a short time ago, the most hopeful of the Fraternity would have deemed impossible; but where union holds sway, what cannot be accomplished? The assemblage was the largest of the kind ever witnessed in our Province, and the cordial feeling and good fellowship that prevailed plainly showed that all memories of the late unhappy differences were buried in oblivion.

After the impressive dedication ceremonies were concluded, the M.W. Grand Master delivered the following eloquent address:

Brethren.—In this Province, as elsewhere, Masonry has seen many vicissitudes. I call to mind the first time it was my privilege to meet with the Craft in this Province in 1871, — a

FREEMASONRY IN MANITOBA

small band of brothers in a very small room, not half as large as the refreshment room adjoining this hall. There were only about enough to open an E. A. Lodge. Shortly afterwards, a second Lodge was organized, and a larger room obtained. In about two years after, a still larger hall became necessary, and since that time two more Lodges have been warranted, and now a still larger hall has been dedicated to the Mysteries of Masonry, and I trust that ere another decade elapses, the Craft will be in a hall of their own, receiving instead of paying rent. I am satisfied that it only needs energetic action, shall I say on the part of the Masters of the four lodges, and the thing could be accomplished. I said a moment ago, Masonry has seen many vicissitudes in this Province, and the outside world, as well as some, perhaps many, of ourselves, have had occasion to ask — Is there any virtue or power in Masonry?

Brethren — have we not all seen and felt the power of Masonry? We have known numerous instances in the early history of the Province where brethren from other Grand Lodge jurisdictions have come amongst us, and, instead of long life and prosperity, sickness overtook them, but at their bedside were found faithful and true brethren attending to their wants, and when, as was the case in several instances, they were cut off by the cold hand of death, the members of the Craft conveyed them to their last resting place.

And again, we have seen the power of Masonry when the necessities of a public institution were great. At the solicitation of one of our Past Grand Masters, the brethren nobly responded. Over \$400.00 was donated to the Winnipeg General Hospital.

And again we have seen the same power exerted. When a respected brother was cut off in his early manhood, the Craft cheerfully provided a home for the widow and orphan child.

PEACE RESTORED

And yet again, we have seen the power of Masonry in another direction. We have seen the cloud, not larger than a man's hand, appear and spread over the Province. The cloud became black and lowering, and threatened destruction to our loved institution in this Province; but the memory of the duties we owed to the Craft were upon us, and the exercise of charity and brotherly love dissipated the cloud like the mist before the rising sun, and it has rolled away, I trust, I hope, never again to appear on the horizon.

Brethren, let us as Masons to-night pledge ourselves anew to stand by the grand old institution that has stood by us through the storms of past centuries; let us stand by the institution that from its origin has stood by the distressed of every land, and pledged its support to the helpless widows and orphans of every nationality.

Ours is an aged institution, and yet not too old to do good; still its mission has not yet been accomplished, nor will it be until sorrow and suffering have left the world.¹

Many other members took part in the proceedings of the evening, and at the close, Most Worshipful Brother G. F. Newcomb was the recipient of a gold watch, presented by a number of his Masonic friends in Winnipeg.

Thus, in a truly Masonic manner, we find the cement of brotherly love and affection sealing anew the friendship of those who, but a few months before, had been at variance. In the words of Past Grand Master S. P. Matheson:

¹ The Canadian Craftsman, Apl., 1880. p. 97.

FREEMASONRY IN MANITOBA

We are all one without any disturbing element. We have been taught a lesson — by the bitter experience of the past, we have been taught a lesson in forbearance and mutual concession. The leavening of the whole lump depends upon the little leaven of each part. Let me ask you earnestly to be all of one mind, united. Let it never be said of us again, that we are a house divided against itself.

Before leaving the question of Ritual, it is well that we should refer to an effort made at a later Annual Communication, to re-open this disturbing feature, which disrupted the Craft in the early years of this Grand jurisdiction.

It was unfortunate that at the Fourteenth Annual Communication of Grand Lodge held in 1889, an effort to re-open the question of "work" was attempted, the wording of a motion submitted at this meeting reading:

That the established mode of working in the jurisdiction of the Grand Lodge of Manitoba, and in the Lodges in and under the same, is and shall be the Canada work, or work as done under the Grand Lodge of Canada, provided, however, that chartered Lodges in the jurisdiction now working in or under the Ancient York (or American) may so continue during the pleasure of Grand Lodge.

This motion immediately brought forth an amendment reading:

Whereas, at the Fifth Annual Communication of this Grand Lodge, on the 11th February, 1880, M.W. Brother S. P. Mathe-son, Grand Master, used the following language:

PEACE RESTORED

Brethren, much as I should like to see uniformity of Ritual in our jurisdiction, I am afraid that circumstances with us make it a well nigh impossible attainment. I might understand the possibility of uniformity in an old country with a settled population, but with us it is totally different. In this new country of ours, we have immigrants hailing from every country under the sun. Brethren come to us from everywhere, all having strong predilections in favor of some particular Ritual to which they have been accustomed. I would strongly deprecate, therefore, any change in the regulation on Ritual as amended by the Grand Lodge at its last Annual Communication. Let the two Rituals be permissible in the jurisdiction, and let the different Lodges have the option of choice. I can apprehend no inconvenience from the existence of such a system; on the contrary, we shall always have it in our power to offer to our brethren from other lands, who may cast in their lot with us, the choice of a Ritual congenial to their tastes, and one in which they will be conversant;

AND WHEREAS, the Board of General Purposes, on the same occasion, in commending the Grand Master's Address, used the following language:

The Board, while admitting the desirability that exists in most Grand Lodges for having only one Ritual, yet cordially agree with the M.W. Grand Master that, for this Grand Lodge, it is inexpedient that the two Rituals practised in this Province, and known as the Canadian Work and the Ancient York Rite, be interfered with in any particular. This being a new country, and brethren coming in from both Canada and the United States, it is most desirable that they be enabled to visit where they will find familiar work, and are at once placed on a home footing. Your Board, however, while strongly approving, for

FREEMASONRY IN MANITOBA

the reasons stated, of the system now in vogue, would recommend that no other Ritual, NOW OR AT ANY FUTURE TIME, be permitted to be introduced into the jurisdiction of this Grand Lodge, ON ANY PRETENCE whatever;

THEREFORE BE IT RESOLVED that the proposed amendment to the Constitution relative to Ritual be considered this day six months.

This amendment carried, and was so declared.

There were many members of Grand Lodge at that time still alive, and active in Masonic affairs, who had a personal recollection of the conditions which had disturbed the Craft of Manitoba in 1878. While they doubted the wisdom of re-opening such a controversial matter, it is evident there were others who held contrary views. The judgment given at the time emphasized the prevailing opinion that it would be wise to leave well alone.

The question of "work" rested for nearly twenty years, when at the Thirty-Third Annual Communication held in 1908, the Most Worshipful Grand Master — James Scroggie — in the course of his address said:

I am pleased to note the absence of innovation in the work throughout the jurisdiction, and of any other feature which might properly be a subject for criticism.

One of the most important questions, however, which direct contact with the various Lodges brought to my mind, was the fact of our having two systems of Masonic work in operation within the sphere of this Grand Lodge. I am convinced that the splendid manifestation of the real spirit of Masonry between

PEACE RESTORED

both sections, so evident that the interchange of thought is constant, strongly calls for conference between the brethren who prefer the York work, and those using the Canadian work, in the endeavor to make uniform the system throughout the entire jurisdiction of this Grand Lodge, and I would recommend that a Committee should be appointed whose wisdom might be applied between the sittings of this Grand Lodge and that of next year, in the endeavor to submit suitable recommendation which might be dealt with and probably adopted in 1909.

This clause being part of the Grand Master's address we find the Committee on the address making comment upon the subject in the following language:

Your committee, while fully recognizing the difficulties in the way of securing a uniform work in this jurisdiction, fully concur in the recommendation of the Grand Master that a Committee should be appointed at this meeting of Grand Lodge to consider the whole question in the endeavor to submit recommendations to Grand Lodge at its Meeting to be held next year.

The following special committee were appointed "on uniform work" at the Annual communication under review:

M.W. Brother JAMES SCROGGIE, Convener,
M.W. Brother CHAS. N. BELL,
M.W. Brother JAMES A. OVAS,
M.W. Brother WILLIAM G. BELL,
R.W. Brother JOHN W. HARRIS,
R.W. Brother JOHN WEMYSS.

A reference to the proceedings of the Thirty-Fourth Annual Communication, held in 1909, discloses the

FREEMASONRY IN MANITOBA

report submitted by this special Committee, which reads:

Your Committee appointed at the last Annual Communication of Grand Lodge on "uniform work" beg to report:

FIRST.—That your committee have conferred with a large number of the members of long standing, in this Grand Lodge and of the Lodges working either of the two systems of work, now authorized to be used in the jurisdiction.

SECOND.—That after full consideration, we recommend that hereafter the Canadian work be the authorized work of this Grand Lodge, always providing that all Lodges now working the York Rite be confirmed in the perpetual use of the same.

THIRD.—That if this report be accepted by Grand Lodge, then, before it shall become final law, it shall be confirmed at the next Annual Communication of Grand Lodge.

FOURTH.—That provision shall be made that under any exceptional circumstances arising, the M.W. the Grand Master, on the recommendation of the Board of General Purposes, may grant any new Lodge the authority to use the York Rite.

This report was "*received*" on motion by Most Worshipful Brother Scroggie, seconded by Right Worshipful Brother John Wemyss. An amendment was moved by Most Worshipful Brother W. G. Scott, seconded by Worshipful Brother E. Scott Shields, and declared lost:

That the report of the Committee on uniform work be considered three years hence.

There is no evidence in the annual proceedings of the following year that the provision contained in clause three had received any consideration, nor is there any

PEACE RESTORED

reference in any subsequent proceedings of the Grand Lodge of Manitoba that the report which had been "received" was ever adopted. The wisdom of bringing in this report and the re-opening of the controversial subject of work was questioned at the time. In view of decisions made by Grand Lodge and the terms in which former resolutions and agreements had been made, it would seem that matters concerning the subject should be considered from every angle before any attempt is made to enforce arbitrarily terms which are not acceptable to a large number of the Freemasons who owe allegiance to this Grand Lodge.

There is no doubt this subject has all the earmarks of being a controversial matter, which will work out a satisfactory solution with the passing of time, and does not require the passing of resolutions. Full record has been made of the dangerous split that occurred on this very subject. This record shows that no institution can get far away from the spirit of its origin. Freemasonry in its early days in Western Canada was a banding together of men who craved for fraternity and sought thereby the better to serve. In an organization which had its origin in that spirit it is not surprising that even though feelings ran high on this contentious matter, the spirit of mutual toleration and humility should finally prevail over discord and such fraternal settlement be made as satisfied both sides.

FREEMASONRY IN MANITOBA

The peaceful and harmonious relationships existing in Manitoba for many years are worth maintaining—let us therefore be careful lest we break the golden thread of brotherhood.

XVII. Before the Public Eye

A FEW weeks after Grand Lodge was formed, the Craft were called upon to conduct the public ceremony of laying the corner stone of the new market and City Hall Building, in the City of Winnipeg. This was the first public function under the auspices of the newly formed Grand Lodge, and an especial communication for the purpose was held 17th August, 1875. The brethren assembled at the Masonic Hall, and promptly, at three o'clock, formed into procession under the direction of the Grand Master of Ceremonies, Brother G. B. Spencer, preceded by the Band of the Provisional Battalion.

The Most Worshipful Grand Master, W. C. Clarke, addressed the gathering, and the Grand Chaplain, Rev. Brother James D. O'Meara, invoked the blessing. The ceremonial rite of the Craft was duly performed, and His Worship the Mayor presented to the Grand Master a massive silver trowel in commemoration of the occasion. This was the first Masonic ceremony of its kind to be held in Manitoba, and the interest displayed by the civilian population was keen and enthusiastic.

FREEMASONRY IN MANITOBA

It is the function of a Grand Lodge to be called upon to perform public ceremonies of this nature from time to time. The event is generally in connection with the laying of a corner-stone of some important structure in the community. This custom of employing the assistance of the Speculative Craftsmen, in co-operation with the operative workman, has come down to the present day from time immemorial. It is not surprising that we find many public buildings throughout the length and breadth of this western country, where the officers of the Grand Lodge of Manitoba have officially performed this highly honorable ceremony, and it is fitting that the story of what has been done by our Craftsmen in the past should find a place in our official history.

The ceremony which we have just mentioned was the only event of this nature until 7th July, 1880. On this date, the members of Grand Lodge travelled to Morris, Manitoba, and, under the auspices of King Solomon Lodge No. 8, the ceremony of laying the foundation stone of All Saints' Anglican Church was performed with Masonic honors. The Most Worshipful Grand Master, John Headley Bell, officiated.

The following month, the Grand Master again officiated at a similar ceremony in the City of Winnipeg. Grand Lodge was opened at 1:00 p.m., 9th August, 1880, and the brethren marched to the banks of the

BEFORE THE PUBLIC EYE

historic Red River, and laid the corner stone of the Louise Traffic and Railway Bridge, which connected the cities of St. Boniface and Winnipeg. As a memento of this occasion, His Worship, the Mayor, Alexander Logan, presented the Grand Master with a trowel suitably inscribed.

On 28th July, 1881, Most Worshipful Grand Master J. H. Bell, accompanied by several members of the Craft, laid the foundation stone of the Town Hall at Portage la Prairie, following which ceremony the Grand Master and his officers and brethren, marched to the site of the new Presbyterian Church in the same town, and laid the corner stone, under Masonic auspices.

We next find our Grand Master officiating at the laying of the foundation stone of Rockwood County Hall, at Stonewall, 22nd September, 1882. This happy event was conducted under the auspices of the officers and members of Stonewall Lodge No. 12, on our Grand Register.

The City of Brandon, the second city of the Province, was the scene of a public event of much importance on 27th August, 1883. Brandon Lodge No. 19 had the arrangements under its charge, and on the date mentioned the Grand Master laid the foundation stone of a building to be used as a Masonic Hall. Immediately following this ceremony, the members of

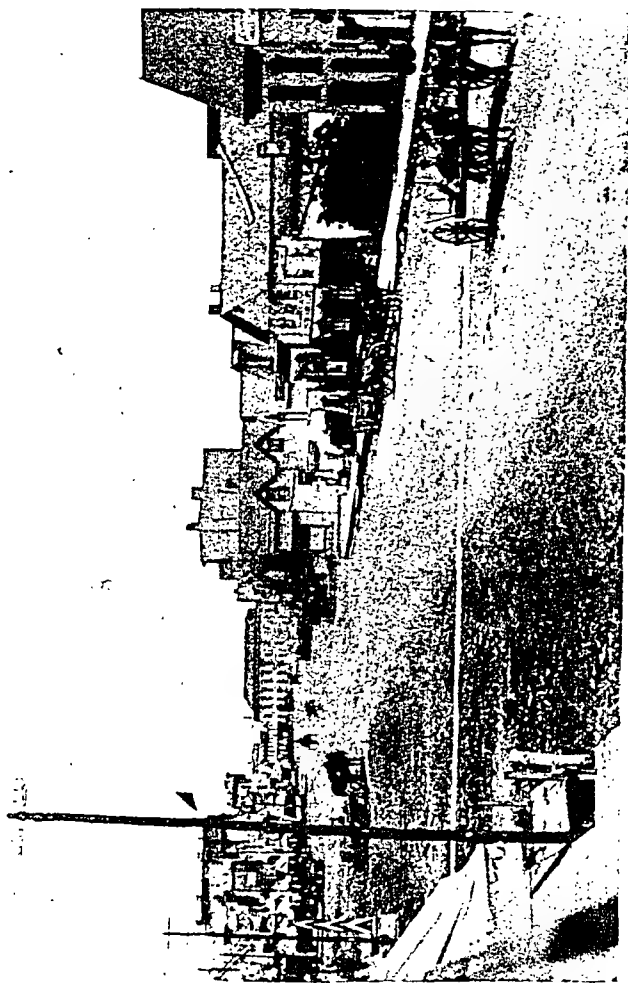
FREEMASONRY IN MANITOBA

the Craft accompanied the Grand Master to the site of the public buildings of the Western Judicial District, and performed the ceremony of laying the foundation stone of this important edifice.

On 11th August, 1885, Right Worshipful Brother W. C. Copeland, acting for the Grand Master, travelled to Rat Portage (Kenora, Ont.), and with the usual Masonic ceremony, laid the foundation stone of St. Alban's Episcopal Church, in that town.

It was a long journey to Prince Albert, at the time of which we write, yet, as we have already indicated, it was here that Freemasonry was first instituted in what was then known as the North-West Territories. On 20th June, 1888, Brother Canon James Flett, representing the Grand Master, laid ... corner stone of Nesbitt Academy, in Prince Albert, North-West Territories.

The following year, on September 3rd, 1889, the Freemasons of the Province were assembled by Grand Lodge in the city of Winnipeg for the purpose of laying the foundation stone of the Jewish Synagogue, Shaarey Zedek. The Most Worshipful, the Grand Master, Canon James D. O'Meara, officiated at the ceremony. It ought to be observed that, while Freemasonry had at this time been actively at work in the Province for over twenty years, this was the first occasion on which the Craft was invited to conduct the Masonic ceremony in connection with any Church Building in the



MAIN STREET, WINNIPEG, 1876

WINNIPEG'S FIRST CITY HALL AT BEND OF STREET—CORNER-STONE LAID BY GRAND LODGE, 1875



BEFORE THE PUBLIC EYE

city of Winnipeg. The brethren formed themselves in procession, and on arrival at the site of the new edifice, the officers of Grand Lodge took up position round a table covered with a richly embroidered cover, the gift of Dr. Levi, a visiting Hebrew from Palestine. Brother Philip Brown, Chairman of the Building Committee of the congregation addressed the gathering, giving an explanation of the object for which they had assembled. Mr. A. Benjamin, acting Rabbi, read the consecration prayer in English, and the Grand Secretary, Brother W. G. Scott, read the scroll. Following the reading, and immediately before the stone was laid, Miss Bessie Finklestein approached the Grand Master, and read an address which she presented to the Grand Master. Another young lady, Miss Mary Ripstein then approached and presented the Grand Master with a silver trowel with an inscription in Hebrew characters, which, transcribed, read — "Holy Congregation of Shaarey Zedek, — 7th Ellui, 5649."

The next public event in which Grand Lodge participated was in the town of Moosomin, 20th September, 1889. The Grand Master, Most Worshipful Brother Jas. D. O'Meara, assisted by Grand Lodge officers, conducted the ceremony of laying the corner stone of Moosomin Methodist Church, according to Masonic custom.

On 1st July, 1890, Most Worshipful Grand Master Jas. A. Ovas officiated at the laying of the corner stone

FREEMASONRY IN MANITOBA

of the Masonic Hall, at Minnedosa, Manitoba. It would appear from our records that this is one of the first buildings erected within our jurisdiction by members of the Craft, owned by ourselves and used for Masonic purposes.

The year 1892 was an extremely busy year with events of the character we have been recording. On 1st July of that year, the ceremony of laying the foundation stone of a building known as "The Freemasons' Hospital" at Morden, was conducted. This was closely followed by a similar event on 10th July, when the corner stone of St. Andrew's Anglican Church at Deloraine was well and truly laid. The ceremony of laying the foundation stone of the Winram Memorial Church (Anglican) in the town of Manitou took place on 3rd August, and on the 16th August, the corner stone of Virden Public School, at Virden, Manitoba, was laid with Masonic ceremony.

On 5th June, 1893, the corner stone of the Robertson Memorial Presbyterian Church, at Maple Creek, Saskatchewan, was laid, and on 10th August, 1893, a similar ceremony was conducted at the Public School at Melita, Manitoba.

On Tuesday afternoon, 18th September, 1894, Grand Lodge assembled at the Town of Regina, North-West Territories, under the Most Worshipful Grand Master, Thomas Tweed, for the purpose of laying the

BEFORE THE PUBLIC EYE

corner stone of St. Paul's Anglican Church, at that place. The usual ceremonies were observed, and Mr. J. W. Jowett, on behalf of the congregation, presented a beautiful trowel to the Grand Master.

The village of Hartney, Manitoba, was the scene of the next public ceremony under Masonic auspices. Grand Lodge met at that place 10th June, 1895, and conducted the ceremony of laying the corner stone of St. Andrew's Anglican Church. On this occasion, the Rev. W. A. Butterworth presented Most Worshipful Brother Thos. Tweed with a trowel with suitable inscription.

One of the outstanding gatherings of this nature took place on Thursday, 15th August, 1895, under the guidance of the Most Worshipful Brother Charles N. Bell, Grand Master. The Masonic Temple Building at the corner of Ellice Avenue and Donald Street, in the City of Winnipeg, was under construction, and, on this date, the officers of Grand Lodge, accompanied by a large assemblage of the Masons of the City, assembled in the rooms of the Ancient and Accepted Scottish Rite, where the brethren formed procession and marched to the site of the new building. The president of the Masonic Temple Association, Very Worshipful Brother Thomas W. Taylor presented the Grand Master with an address of welcome, and prayer was offered by Most Worshipful Brother Jas. D. O'Meara. The Architect

FREEMASONRY IN MANITOBA

of the building, Brother George Browne, presented the Grand Master with plans of the new structure and the working tools to be used in the ceremony. The chairman of the Association also presented a silver trowel, inscribed:

Presented to Charles Napier Bell, Esq.,
Grand Master of the Grand Lodge of Manitoba, A.F. and A.M., on the occasion of laying the corner stone of the Masonic Temple.
Erected by the Masonic Temple Association of Winnipeg, August 15th, 1895.

This event closed with appropriate addresses delivered by the Grand Master and Most Worshipful Brother, Canon J. D. O'Meara.

About two weeks later, Very Worshipful Brother C. W. Sutter, acting for the Grand Master, presided at a meeting held in Edmonton, Alberta, then described as a "town," and officiated at the laying of the corner stone of All Saints' Anglican Church. The rector and officers of the church received and welcomed the brethren, and Rev. Brother Alfred Stunden invoked a blessing on the proceedings. After the ceremony, Brother Sutter was presented with a trowel suitably inscribed.

The next public event took place in the town of Selkirk, Manitoba, on 17th September, 1896. Most Worshipful Brother Corbett Locke, Grand Master, officiated at the communication. On this occasion, the

BEFORE THE PUBLIC EYE

corner stone of Selkirk Public School was laid. The members of the Craft were received by the Trustees of the Public School Board, and Rev. Brother Canon J. D. O'Meara acted as Chaplain. The chairman of the school board, Rev. C. R. Littler, presented a set of plans and working tools to the Grand Master, and the ceremony was conducted agreeably to Masonic usage and custom.

No similar ceremony took place until 29th June, 1898, when Worshipful Brother Sidney E. Lang, Worshipful Master of Lebanon Lodge No. 43, acting on behalf of the Grand Master, conducted the ceremony of laying the corner stone of the Presbyterian Church at Bredalbane, Manitoba. On this occasion, he was assisted by the members of Lebanon Lodge, meeting at Virden.

The next ceremonial of this character was on 4th September, 1899, when Grand Lodge, under the gavel of Brother Eugene Nelson Brown, District Deputy Grand Master, met in the Public Schoolhouse at the village of Red Deer, Alberta. Grand Lodge was opened by Past Grand Master Jas. D. O'Meara, and the brethren formed procession, and marched to the site of St. Luke's Church (Anglican), where the ceremony of laying the corner stone was conducted by Brother Brown. The members of the Craft were received by His Lordship, the Bishop of Calgary, and the officers

FREEMASONRY IN MANITOBA

of the church, and, after the ceremony, a presentation trowel, suitably engraved, was presented to Brother Brown.

On 6th September, 1901, Grand Lodge met in the Masonic Hall, Brandon, Manitoba, Most Worshipful Brother Jas. A. Ovas, presiding. This meeting was called for the purpose of conducting the ceremony of laying the corner stone of St. Matthew's Hall (Anglican), and on arrival of the brethren at the site, they were received by Brother Rev. McAdam Harding, and officers of the church.

Grand Lodge met at the Masonic Hall, Edmonton, Alberta, 29th April, 1902, and Right Worshipful Brother Braithwaite, Grand Senior Warden, acted as Grand Master. The purpose of this meeting was to lay the corner stone of Edmonton Public School. The usual procession was formed, and on arrival at the site, the members of the Craft were received by the Chairman and members of the School Board.

On 6th June, 1902, Grand Lodge under the guidance of Most Worshipful Brother R. S. Thornton met in the Masonic Hall, Carman, Manitoba, for the purpose of laying the corner stone of Carman Public School. About a month later, a similar meeting was held in the Town Hall of the village of Hargrave, 9th July, 1902, when the brethren conducted the ceremony of laying the corner stone of the Holmes Memorial Church. Brother

BEFORE THE PUBLIC EYE

McAdam Harding, the Rector of St. Matthew's Church, at Brandon, with the office bearers of the church, received the members of the Craft on arrival at the site of the new building.

On 17th July, 1902, Most Worshipful Brother R. H. Myers, performed the ceremony of laying the corner stone of Rapid City Public School at Rapid City, Manitoba.

The brethren were assembled at the Masonic Hall, MacGregor, Manitoba, 24th June, 1903, when Right Worshipful Brother Andrew Chisholm conducted the ceremony of laying the corner stone of MacGregor Public School. Brother Chisholm acted in a similar capacity on 10th September, 1903, when he performed the ceremony of laying the corner stone of Elkhorn Methodist Church.

On 5th July, 1904, under the charge of Brother H. H. Campion, the members of Grand Lodge laid the corner stone of the Anglican Church at Balgonie, Saskatchewan. Most Worshipful Brother Andrew Chisholm, Grand Master, assembled the brethren at the Masonic Hall, Napinka, Manitoba, 9th August, 1904, when they laid the corner stone of St. George's Church at that place, and the following week, on 18th August, the Grand Master performed such a ceremony at All Saints' Church (Anglican) at Gladstone, Manitoba. The scene of the next ceremony was at Neepawa

FREEMASONRY IN MANITOBA

on 26th August, 1904, when Most Worshipful Brother John Wemyss laid the corner stone of the Presbyterian Church at Neepawa, Manitoba. The village of Austin, Manitoba, was the next place where the Craft were asked to take part in these operative proceedings, and on 26th April, Most Worshipful Brother Andrew Chisholm conducted the ceremony at Austin Public School.

On 6th July, 1905, Most Worshipful Brother W. G. Scott laid the corner stone of Hamiota Presbyterian Church with Masonic honors, and on 11th July of the same year, Most Worshipful Brother Scott journeyed to Moosomin, Saskatchewan, where he performed the ceremony at Moosomin General Hospital.

Two other events of this character took place in 1905, the first on 28th August, when Most Worshipful Brother Jas. A. Ovas conducted the ceremony at Virden Public School, and on 3rd October, Brother Ovas again conducted a similar ceremony at Melita Public School.

On 23rd July, 1906, Most Worshipful Brother John McKechnie, laid the corner stone of Solsgirth Anglican Church, with Masonic honors.

The members of the Craft were assembled in the town of Rivers, Manitoba, on the afternoon of Wednesday, 29th September, 1909, under Most Worshipful Brother Jas. A. Ovas, acting Grand Master, and the

— BEFORE THE PUBLIC EYE —

corner stone of Rivers Public School was laid under Masonic auspices.

The Town of Virden was the scene of a similar ceremony on 20th September, 1910, when Most Worshipful Brother Geo. W. Baker, Grand Master, presided. The corner stone of Virden Collegiate Institute was laid. Most Worshipful Brother H. J. Pugh, Chairman of Virden Public School Board, presented the Grand Master with a silver trowel commemorative of the occasion.

On 22nd June, 1912, Most Worshipful Brother Wm. Chambers, Grand Master, convened Grand Lodge at the Masonic Hall, Town of Alexander, Manitoba, when the corner stone of Alexander Public School was laid. Brother John M. Hensley, Chairman of Alexander School Board, made the usual presentation and appropriate addresses were delivered by the Grand Master, also by Brother Hon. Geo. R. Coldwell, Minister of Education, and Brother T. C. Norris, M.P.P. The Grand Master, Wm. Chambers, presided at a special communication in the Masonic Hall, Brandon, on 2nd October, 1912, when the Brethren marched to the site of the new St. Matthew's Anglican Church, at that city, and laid the corner stone of the building. Brother Rev. W. P. Reeve, on behalf of the congregation, presented a trowel as a memento of the occasion.

FREEMASONRY IN MANITOBA

The City of Winnipeg, up to the time of which we write, had been the scene of but one Masonic ceremony at the erection of the many religious edifices in the Capital City. This, as has already been stated, was in 1889, the building being the Shaarey Zedek Synagogue. On 7th May, 1913, under the charge of His Grace Archbishop Matheson, Past Grand Master, the Craft of Winnipeg participated in the ceremony of laying the corner stone of St. Matthew's Anglican Church, corner of Maryland Street and St. Matthew's Avenue. After the usual ceremonies, Mr. Geo. F. Tweed, on behalf of the congregation, presented His Grace with a beautiful trowel commemorative of the event. Addresses were delivered by Brother Dr. Eber Crummy of Grace Methodist Church, Rev. W. Bertal Heaney, Rector of St. Luke's Anglican Church, Rev. R. B. McElheran, Rector of St. Matthew's Church, and Dr. C. W. Gordon of St. Stephen's Presbyterian Church.

Our next ceremony of this character was in the town of Portage la Prairie, 14th August, 1913, when Most Worshipful Brother E. M. Walker, Grand Master, presided, and duly conducted the ceremonial of laying the corner stone of St. Mary's Anglican Church at that place. Worshipful Brother W. G. Bedman, the Worshipful Master of Assiniboine Lodge No. 7, presented the Grand Master with a trowel, and the address was delivered by His Grace the Archbishop of Rupert's Land.

BEFORE THE PUBLIC EYE

On 30th July, 1913, Most Worshipful Brother L. S. Vaughan, Grand Master, assembled the brethren at the Town of Bird's Hill, Manitoba, and laid the corner stone of St. Catherine's Anglican Church at that place.

No other event of this kind took place until 1920, when the Grand Master Albert J. Hatcher laid the corner stone of the new Masonic Temple in the Town of Selkirk, and the following year — 1921 — Right Worshipful Brother Thomas Mills, acting as Grand Master, conducted the ceremony of laying the corner stone of the Masonic Temple at the town of Swan River, Manitoba.

These local events have more than a passing interest in the annals of Craft Freemasonry in Manitoba. They form a definite link connecting the operative Craftsman as he engages upon the erection of buildings in our different communities with our speculative art. The bringing of our Ancient Craft together in connection with these new buildings, especially during the days when the operative builders are busy forming the rude materials into the shapely edifices of our towns and cities, is a ceremonial which perhaps we are permitting to fall into disuse.

In the days that have passed, the Freemasons of the Grand Lodge of Manitoba have done their part in connection with many of the Buildings scattered throughout the far-reaching expanse of our jurisdiction. The record of this chapter will, doubtless, carry the mind of

FREEMASONRY IN MANITOBA

the individual reader to some similar event, perhaps in a far-off day, and recall the interest and the enthusiasm which marked the occasion in which he probably took some little part.

XVIII. In Morocco

AT the Annual Communication of Grand Lodge held in the month of February, 1881, a matter of peculiar interest first finds attention at the hands of the brethren of this jurisdiction.

Shortly before the date of the Annual Communication, the Most Worshipful Grand Master (J. Headley Bell), had received a petition signed by a number of brethren praying to receive a dispensation to open and meet as a Regular Lodge at Gibraltar. Provision was further requested that the place of meeting should be ultimately removed to "some city in Morocco." The petition was accompanied by a letter from Right Worshipful Brother Robert Stewart Patterson, who had been the first Worshipful Master of Prince Rupert's Lodge, and who in this instance was the prime mover in the scheme.

The Grand Master considered the matter of too great importance to determine by himself, and, as the Annual Communication was near at hand, the matter was left in abeyance until that time, in order that Grand Lodge might make a decision in respect of the request. The Board of General Purposes expressed their

FREEMASONRY IN MANITOBA

feeling of gratification at the request of Worshipful Brother Patterson, and recommended that such a dispensation, and upon the terms submitted, be granted. It seems strange that no further reference was made in connection with the matter during the business session of Grand Lodge in 1881. In the month of July of that year, however, Grand Lodge met in Portage la Prairie to lay the foundation stone of a new building. The Board of General Purposes made a special report at this communication recommending the granting of a charter to "Al Moghreb al Aska Lodge," to be numbered 16 on the Grand Register of the Grand Lodge of Manitoba. This motion was carried, and the charter subsequently issued.

A few days after the charter had been issued, the Most Worshipful Grand Master received a copy of the Quarterly Communication (May) of the Grand Lodge of Scotland, in which the following item appeared:

GIBRALTAR.—The Grand Lodge of Manitoba, Canada, had granted a Charter to a Lodge in Gibraltar, which had opened in May last. Holding this to be an encroachment on the rights of the Grand Lodges of England, Ireland, and Scotland, which exercise exclusive Masonic jurisdiction in that colony, the Committee have directed the Scotch Lodge at Gibraltar not to recognize the Lodge there, holding of the Grand Lodge of Manitoba, and recommend to the Grand Lodge to co-operate with the Grand Lodges of England and Ireland in any resolution they may adopt in vindication of their rights.

IN MOROCCO

In August, 1881, the Grand Secretary of England addressed a communication to our Grand Master, reading:

I am commanded by the M.W. the Grand Master of England to address you on a subject which has come to His Royal Highness' knowledge, viz.—the establishment of a lodge in the British Colony of Gibraltar.

With reference to this action on the part of your Grand Lodge, I am directed to remind you that Gibraltar is a colony belonging to Great Britain and Ireland, and consequently under the exclusive joint jurisdiction of the three Grand Lodges of that Kingdom, namely those of England, Ireland and Scotland.

I am further directed to point out that the Grand Lodge of Manitoba was established entirely and solely to meet the Masonic wants of that colony, and certainly not with a view to founding Lodges in other colonies of the British Crown, a prerogative which has not been claimed by any of the British North American Grand Lodges, and which never could be considered by the Grand Lodge of England.

The M.W. the Grand Master of England further fails to see any good object to be attained by thus seeking to establish the Lodge in question, and which His Royal Highness has felt it is his painful duty to direct the English Lodges in Gibraltar not to recognize.

I am, therefore, commanded by the M.W. the Grand Master of England to protest against the recent action of the Grand Lodge of Manitoba, and to express a hope that on consideration, you will view the matter in the same light, and will advise your Grand Lodge to withdraw its sanction and warrant from the body now needlessly disturbing the Masonic harmony of the English, Irish, and Scotch Lodges in Gibraltar.

SHADWELL H. CLARKE, Grand Secretary.

FREEMASONRY IN MANITOBA

The Grand Master of the Grand Lodge of Manitoba expressed surprise at the attitude taken by the Grand Lodges of the Mother country. In justification of his stand he mentioned a few instances which he considered parallel to the action of his own Grand Lodge. After some consideration, he caused a cable to be sent to Worshipful Brother Patterson, instructing him not to constitute the Lodge, nor yet install any officers in Al Moghreb al Aska Lodge. This information was communicated to the several Grand Lodges in Great Britain and Ireland.

The action of the Most Worshipful Grand Master was endorsed by the Board of General Purposes, and a recommendation included in their report to the effect that "the Worshipful Master of the said Lodge be instructed to hold the warrant in abeyance for six months, and if in that time the Lodge be not removed to Morocco, in accordance with the original intention when said warrant was issued, that it, with all the Lodge Books, Papers, etc., be returned without further delay to this Grand Lodge."

The Board expressed the opinion that they did not consider they had overstepped their authority or prerogative in establishing a new Lodge in what they, termed unoccupied territory. This opinion is somewhat far-fetched. There is no doubt that Gibraltar was the place where the Lodge was to be *first* constituted,

IN MOROCCO

and the complaint of the older Grand Lodges was because of this fact, and they did have Masonic jurisdiction there. The name Morocco did not enter into the language of the complaint of the three Grand Lodges of the United Kingdom inferentially or otherwise.

Before the resolution of the Board of General Purposes could reach Worshipful Brother Patterson, he had constituted the new Lodge. He had also taken upon himself authority which he did not possess, and had convened what he was pleased to designate "an occasional" Grand Lodge, at which he constituted a Territorial Grand Lodge. He then conducted the ceremony of installing the officers of Al Moghreb al Aska Lodge at that meeting.

When this information reached Masonic headquarters in Manitoba, the action of Worshipful Brother Patterson was immediately challenged by our Grand Master. The unconstitutional (occasional) meeting of Grand Lodge was repudiated and termed "illegal." The upshot was that in July, 1882, an order was issued demanding the return of all documents including the warrant to the Lodge which had been improperly used. The Grand Master revoked and recalled the special commission which had been issued to Brother Patterson.

No communication advising the attitude and decision of the Grand Lodge of Manitoba was sent to the Worshipful Master nor to any other officer of Al Moghreb

FREEMASONRY IN MANITOBA

al Aska Lodge. The contention of the officers of the Grand Lodge of Manitoba was that no recognition could be given, inferentially or otherwise, to the Lodge or its officers, as it had not been regularly constituted. This decision of Grand Lodge was communicated only to Brother Patterson as all correspondence in connection with the projected Lodge had been conducted through him up to that time.

Brother Patterson paid no heed to the demands of the Grand Master, nor did he acknowledge receipt of the correspondence which had been sent to him. Failing to receive any information or explanation, the Grand Master of the Grand Lodge of Manitoba caused a copy of his letter to Brother Patterson to be inserted in "The Freemason," a Masonic periodical published in London, England.

This had the effect of bringing a direct reply from the Lodge, and we can summarize the communication briefly and obtain an idea of the position of the members of Al Moghreb al Aska Lodge.

It was claimed over the signatures of the officers and members of the Lodge that they had not been in sympathy with the unconstitutional acts of the special deputy, and at first had discountenanced Brother Patterson's idea of establishing a Territorial Grand Lodge. They claimed that by reason of Brother Patterson assuming powers which he did not possess, the Lodge

IN MOROCCO

was thereby placed in an awkward position, not through any specific act of its own, but solely by the actions of a brother who was the duly authorized deputy for the Grand Master. He made them parties to the illegal meetings, not as a member of the Lodge, but in the capacity of the special Grand Lodge Deputy. This unfortunate rift was adjusted later; the necessary healing by Grand Lodge taking place at the Eighth Annual Communication. The Lodge by that time was definitely domiciled in Tangier, and, as this created no invasion of territory claimed by any other jurisdiction, the original objections from other Grand Lodges were withdrawn.

At a later date, we find that Brother Patterson appealed against the ruling and decision of the Grand Master. The appeal was considered at a special meeting of the Board of General Purposes, held 20th February, 1883. The decision of the Grand Master was sustained, and Brother Patterson was given a further term of three months in which to return his commission.

The Lodge continued on the Register of the Grand Lodge of Manitoba until the Annual Communication held in 1890, when the Charter was suspended "for failure to submit returns to Grand Lodge." The last report received by us from Al Moghreb al Aska Lodge in 1888 showed they had a membership of 26 members,

FREEMASONRY IN MANITOBA

but, from that date up to the year 1890, no returns were received by Grand Lodge.

The Masonic territory of Manitoba contains quite enough problems within its own boundaries without travelling half way round the globe to meet other unnecessary problems. Our experience in connection with this Lodge in Tangier is sufficient justification for us to mind our own doorstep before going further afield. It ought to suggest to the Craftsmen of this Province that we should concentrate upon home affairs, and leave the overseas problem as it concerns Freemasonry to older jurisdictions.

XIX. Distinguished Brethren

WITH but few exceptions, the position of Grand Master in this jurisdiction has been occupied by a different occupant each year. The exceptions were Most Worshipful Brother George F. Newcomb who was elected to the office in the year 1877 and again in 1878. Most Worshipful Brother John Headley Bell was Grand Master for the years 1880, 1881, 1882, 1883, 1884. Most Worshipful Brother Bell had the distinction of being elected Grand Master for five consecutive terms, a record in this jurisdiction unequalled by any other brother. A few years later, Most Worshipful Brother Thomas Clark was elected Grand Master for the year 1887 and re-elected again in 1888. Most Worshipful Brother Robert S. Thornton was elected Grand Master for the year 1900 and again in 1901. Since 1901, the position has been filled by a different brother each year. During the fifty years of the Grand Lodge of Manitoba forty-three Grand Masters have presided over the Craft of the Province.

During the period which has elapsed since the Grand Lodge of Manitoba was instituted, the distinction of receiving the honorary degree of Past Grand

FREEMASONRY IN MANITOBA

Master has been conferred upon only two of our own members, upon another Brother belonging to the Grand Lodge of Canada (in Ontario), and upon another belonging to the Grand Lodge of Saskatchewan.

At the first (inaugural) meeting in 1875, when our Grand Lodge came into being, Most Worshipful Brother George Black was elected to the rank of Honorary Past Grand Master. This honor was conferred upon Brother Black by reason of the fact that at that time he was the District Deputy Grand Master for Manitoba, under the jurisdiction of the Grand Lodge of Canada (in Ontario), by whose authority all the Lodges in the Province up to that year were chartered.

The next instance in which the rank of Honorary Past Grand Master was conferred took place at the Thirty-Eighth Annual Communication of Grand Lodge held in 1913, when:

On motion of M.W. Brother John Leslie, seconded by M.W. Brother George B. Murphy, it was unanimously resolved that the rank of Hon. Past Grand Master, with full privileges be conferred on R.W. Brother John W. Harris, Past Deputy Grand Master for efficient services rendered this Grand Lodge during the past 37 years.

This well-merited recognition of faithful and worthy service brought expressions of appreciation from all parts of the jurisdiction. It should be recalled that Brother Harris occupied the position of Deputy Grand Master at the time of the schism (1878) and he declined

DISTINGUISHED BRETHREN.

advancement at the time. He was of the opinion that having been prominently identified with the affairs of Grand Lodge during the estrangement, it would be in the best interests of the Craft to advance some other brother, less in the limelight, to the Grand East. It is gratifying to know that we still have this faithful brother labouring with us. He occupies the position of Grand Librarian, which appointment he has held for some years past, and has brought both dignity and zeal to this labor of love.

In 1922 Most Worshipful Brother Geo. M. Weir, Grand Master of the Grand Lodge of Saskatchewan, was elected Honorary Past Grand Master in our Jurisdiction.

Two years ago (1923) at the Forty-Eighth Annual Communication, Most Worshipful Brother William N. Ponton, Grand Master of the Grand Lodge of Canada (in Ontario) was a guest of our Grand Lodge. This eminent and gifted brother came to Winnipeg to deliver an address to the brethren of this jurisdiction and he delighted all who heard him. During the communication of Grand Lodge he was elected an Honorary Life Member of the Grand Lodge of Manitoba, A.F. and A.M., with the rank of Past Grand Master.

We submit a list of the brethren who have been elected to serve this Grand Lodge as Most Worshipful Grand Master, the year in which they served, and the

FREEMASONRY IN MANITOBA

name and number of the constituent Lodge with which each was connected at the time of his election to the Grand East.

YEAR	NAME	LODGE
1875—	W. C. CLARKE.....	Prince Rupert's Lodge No. 1.
1876—	W. N. KENNEDY.....	Prince Rupert's Lodge No. 1.
1877—	GEO. F. NEWCOMB.....	Prince Rupert's Lodge No. 1.
1878—	GEO. F. NEWCOMB.....	Prince Rupert's Lodge No. 1.
1879—	S. P. MATHESON.....	Hiram Lodge No. 5.
1880—	JOHN H. BELL.....	Ancient Landmark Lodge No. 3.
1881—	JOHN H. BELL.....	Ancient Landmark Lodge No. 3.
1882—	JOHN H. BELL.....	Ancient Landmark Lodge No. 3.
1883—	JOHN H. BELL.....	Ancient Landmark Lodge No. 3.
1884—	JOHN H. BELL.....	Ancient Landmark Lodge No. 3.
1885—	C. F. FORREST.....	Northern Light Lodge No. 10.
1886—	ALFRED PEARSON.....	Prince Rupert's Lodge No. 1.
1887—	THOMAS CLARK.....	Ionic Lodge No. 25.
1888—	THOMAS CLARK.....	Ionic Lodge No. 25.
1889—	J. D. O'MEARA.....	Northern Light Lodge No. 10.
1890—	JAS. A. OVAS.....	Corinthian Lodge No. 15.
1891—	WM. G. BELL.....	Ancient Landmark Lodge No. 3.
1892—	J. W. H. WILSON.....	Assiniboine Lodge No. 7.
1893—	D. J. GOGGIN.....	Northern Light Lodge No. 10.
1894—	THOMAS TWEED.....	Medicine Hat Lodge No. 31.
1895—	CHAS. N. BELL.....	Prince Rupert's Lodge No. 1.
1896—	CORBETT LOCKE.....	Belmont Lodge No. 13.
1897—	THOMAS ROBINSON....	Northern Light Lodge No. 10.
1898—	GEO. B. MURPHY.....	Moosomin Lodge No. 35.
1899—	JOHN LESLIE.....	Prince Rupert's Lodge No. 1.
1900—	ROBT. S. THORNTON....	Deloraine Lodge No. 40.
1901—	ROBT. S. THORNTON....	Deloraine Lodge No. 40.



JOHN HEADLEY BELL
1875 - 1879



WILLIAM G. SCOTT
1880-81 1883-1900



JAMES A. OVAS
1900 - 1925

OUR GRAND SECRETARIES



DISTINGUISHED BRETHREN

YEAR	NAME	LODGE
1902—	ROBT. H. MYERS.....	Prince of Wales Lodge No. 14.
1903—	E. A. BRAITHWAITE....	Edmonton Lodge No. 53.
1904—	ANDREW CHISHOLM.....	Temple Lodge No. 49.
1905—	WM. G. SCOTT.....	Prince Rupert's Lodge No. 1.
1906—	JOHN McKECHNIE.....	Prince Rupert's Lodge No. 1.
1907—	JAMES SCROGGIE.....	Northern Light Lodge No. 10.
1908—	HENRY J. PUGH.....	Virden Lodge No. 43.
1909—	JAS. D. BAINE.....	Doric Lodge No. 36.
1910—	GEO. W. BAKER.....	Northern Light Lodge No. 10.
1911—	JOHN WEMYSS.....	Neepawa Lodge No. 24.
1912—	WM. CHAMBERS.....	Hamiota Lodge No. 84.
1913—	E. M. WALKER.....	Northern Light Lodge No. 10.
1914—	L. S. VAUGHAN.....	Lisgar Lodge No. 2.
1915—	WM. FENWICK.....	Tweed Lodge No. 113.
1916—	H. E. BLETCHER.....	Prince Rupert's Lodge No. 1.
1917—	P. E. KELLETT.....	St. John's Lodge No. 4.
1918—	E. T. GREENWAY.....	Crystal Lodge No. 71.
1919—	ALEX. McINTYRE.....	Prince Rupert's Lodge No. 1.
1920—	A. J. HATCHER.....	Tweed Lodge No. 113.
1921—	G. N. JACKSON.....	Ionic Lodge No. 25.
1922—	A. B. BAIRD.....	Prince Rupert's Lodge No. 1.
1923—	W. J. MAJOR.....	Ionic Lodge No. 25.
1924—	JAS. MACEWING.....	Treherne Lodge No. 51.

It is opportune that special reference be made to three of the brethren whose names appear on the above list. These are Most Worshipful Brothers John Headley Bell, William G. Scott and James A. Ovas. In addition to being called upon to serve in the highest office in the gift of the Craft of this Province, each one of the

FREEMASONRY IN MANITOBA

three mentioned was called to serve as Grand Secretary at different periods.

The first named was Grand Secretary from the institution of the Grand Lodge of Manitoba in 1875 until 1879, in which year he was elected Most Worshipful Grand Master. To Brother Bell is due the credit for much of the foundation work which is necessary when a new organization comes to life. His wide knowledge of Masonic procedure, combined with an alert and analytical business mind, peculiarly fitted him for the position. How well he performed his duties is attested by the careful manner in which he prepared the records of our early proceedings. His subsequent election to the Grand East is evidence of the high esteem of his brethren for ability and service.

The second Grand Secretary whom we mention is William G. Scott, who occupied the office from 1883 to 1900. Most Worshipful Brother Scott, no doubt at considerable sacrifice, did the work of the Grand Secretary's office between times, as he had the onerous duties of City Treasurer to attend to in regular hours, the work of his Masonic office being conducted during the spare moments at his disposal. Great credit is due to Most Worshipful Brother Scott for the devoted service he gave to the Craft of Manitoba during the years he occupied the position of Grand Secretary. He was instrumental in introducing many of the books of

DISTINGUISHED BRETHREN

record, statistical forms and documents adopted by Grand Lodge. He spent a great deal of time and energy in the periodical revision of the Constitutions. He was also the leading spirit in connection with the first attempt to organize a Grand Lodge Library in Manitoba. His efforts in all these activities were appreciated by the members of Grand Lodge, and the active interest which he has ever held in all matters pertaining to Freemasonry has been an inspiration to those members who have been brought into contact with Most Worshipful Brother Scott during the past fifty years.

In the year 1905 the Craft fittingly paid Most Worshipful Brother Scott their greatest compliment when he was elected Grand Master. That this honor was deserved none will doubt. We are glad to record the fact that we still enjoy the pleasure of his counsel at the meetings of Grand Lodge.

Most Worshipful Brother William G. Scott has another unique record to his credit. He was the first member initiated in Manitoba after the formation of the Grand Lodge of Manitoba. The Institution of Grand Lodge took place on 12th May, 1875, and six days later Most Worshipful Brother Scott received the Entered Apprentice Degree in Prince Rupert's Lodge No. 1 on our Grand Register.

The successor to Most Worshipful Brother Scott as Grand Secretary was Most Worshipful Brother James

FREEMASONRY IN MANITOBA

A. Ovas, who was Grand Master in 1890. For twenty-five years Brother Ovas has served the Craft as Grand Secretary. No member of this Grand Lodge has a wider acquaintance throughout Western Canada. The high regard in which Most Worshipful Brother Ovas is held is indicated by the fact that he has been re-elected for twenty-five successive years to the office he was first called upon to fill in 1900. His popularity never wanes. Most Worshipful Brother Ovas was one of the group who first conceived the idea which finally developed into the Benevolent Fund of the Grand Lodge of Manitoba. How well he nursed the scheme in its modest beginnings until it became the reality of the present day is known best to those who worked with him during the early days of the fund. We take pleasure in paying tribute to one who has served Grand Lodge so faithfully for a quarter of a century.



XX. Benevolence

FREEMASONRY throughout the world has ever been associated with the noble impulse which voluntarily prompts the individual to stretch forth his hand to aid and relieve the needy, the distressed and afflicted. The benevolence of the Grand Lodge of Manitoba has been generally provided by the voluntary effort of our members. The Freemasons of the Grand Lodge of Manitoba have slowly but steadily built up the Benevolent Fund of Grand Lodge until it stands to-day as a record of one of our greatest achievements.

During the early years of Grand Lodge the necessity for this Masonic activity was less urgent than at the present time, and the constituent Lodge was usually the medium through which benevolence was effected.

In the year 1885, a resolution was passed "to take into consideration the formation of a general Benevolent Board for the Grand Lodge of Manitoba." A committee was appointed at the time and the following year this committee made a report suggesting that "a General Board with local boards working in conjunction with the main body, be formed." It was further decided to appoint a committee to devise and

FREEMASONRY IN MANITOBA

draft a scheme of operation included in which would be a provision for the establishment of an Institution for Widows and Orphans.

At the Annual Communication held the following year (1887), a report on the matter was presented and adopted. This provided "that 10 per cent. of the funds of Grand Lodge be set apart each year and placed at the disposal of a Benevolent Committee." Grand Lodge was a small institution forty years ago and at that time its total annual income did not amount to \$2,000.00. The ability to extend Masonic benevolence within the jurisdiction on a wide scale was therefore an impossibility.

The matter of the benevolent fund rested for a few years. In 1890, the Grand Master made mention of the fact "that the resources for this specific purpose had not been drawn upon to any great extent," and he suggested that Grand Lodge should exhibit a greater activity along this line. At this communication the Benevolent Committee recommended "that the amount at the credit of the Benevolent Committee be deposited in a special account as soon as the finances would permit."

It is worthy of record that about the year 1891 the members of Belmont Lodge No. 13, meeting at Morden, undertook the erection of a hospital at that place for the benefit of the distressed, whether they were

BENEVOLENCE

members of the Craft or not; the building fund was to be provided by members of the Craft. This worthy enterprise materialized and the institution is known as "The Freemasons' Hospital." In connection with this work, Grand Lodge placed itself on record at the time the hospital was erected, thus:

They commended the undertaking to the lodges and brethren throughout the district with the distinct understanding that no financial or other liability is assumed by Grand Lodge.

Grand Lodge contributed the sum of two hundred dollars to the building fund, and many brethren gave of their means toward the completion of this community enterprise.

About the time the Morden Hospital was erected, Grand Lodge approved of a scheme to erect a Home for Aged and Indigent Masons and asked for funds from constituent lodges. This matter was not specific and dealt with the suggestion in general terms, consequently very little headway was made at the time and the scheme finally lapsed.

At the Annual Communication of Grand Lodge held in 1897, Grand Master, Most Worshipful Brother Corbett Locke, spoke plainly in referring to past efforts of the Grand Lodge in connection with Masonic Benevolence. He said:

I will say that I have been a little disappointed in the past to find so little of the income of Grand Lodge expended in a

FREEMASONRY IN MANITOBA

manner that would be a lasting good to the Craft. I have been disappointed because I have not in the past heard, conceived, or seen determined upon, any great work for the good.

He stressed the fact "that while Grand Lodge was young yet it had passed its majority, that Manitoba abounded in vigorous thrifty and successful young men, and the day was not yet but it would come and it would be demanded that provision be made for brethren who would be reduced to penury and homelessness."

Following this plea by the Grand Master, the Committee in commenting upon the address expressed their sympathy with and general approval of the Grand Master's views, but could not endorse any appropriation or commitment at the time, as the financial condition of organized Freemasonry in Manitoba did not warrant adoption of any scheme which would permanently increase the financial obligation of the lodges. A motion to set aside an appropriation for the establishment of a Masonic Home was defeated in favor of an amendment referring the whole matter to the Board of General Purposes.

The outcome of the suggestion was the adoption of a report in 1898 which in brief provided for: (1) The establishment of a fund to be devoted to the support of aged and disabled Masons; (2) that any funds set apart by Grand Lodge be designated for this object; (3) that a sum not less than \$50.00 annually be voted by

BENEVOLENCE

Grand Lodge to the Fund; (4) that constituent Lodges be requested to make contributions annually.

In 1898, another effort was made to establish a Masonic Home Fund by appropriating "the excess income beyond fifty cents per member annually received by Grand Lodge from subordinate lodges." The monies so received were to be set apart and invested until such time as it was deemed wise to commence the work. This measure was defeated.

The Benevolent Fund, or the Aged and Indigent Masons Fund as it was commonly named, accumulated very slowly. In 1905 the amount to the Credit of the Fund was merged into what was then termed the "Investment Fund." In 1906 the Grand Master suggested that all the members of the Craft throughout the entire jurisdiction should take a deeper interest and a wider activity in making an effort to build up this Benevolent Fund. About this time the Lodges commenced making direct contributions. In 1914, the Board of General Purposes recommended the introduction of a per capita tax of 25 cents per member annually to be specifically applied to the capital account of the benevolent fund, and thereby encouraged a wide-spread interest and an equitable method of assessment. This was adopted and made a constitutional requirement.

In the year 1916 the Fund had grown to an amount exceeding \$35,000.00, and the Benevolent Fund of the

FREEMASONRY IN MANITOBA

Grand Lodge of Manitoba was then definitely organized. Regulations governing the investment of the capital of the fund were adopted, while the income of the said fund arising out of the investments was in future to be placed directly to the credit of the Benevolent Committee of Grand Lodge. The Committee on Benevolence was to administer the Fund and power was conveyed to this Committee to make proper regulations for its administration, these regulations to be subject to revision, amendment and appeal by Grand Lodge.

In the year 1917, Most Worshipful Brother P. E. Kellett, immediately following his election as Grand Master, addressed the members, emphasizing the historic significance of the Bi-Centenary of the Grand Lodge of England and suggesting that the Freemasons of Manitoba undertake a forward movement in the nature of a second revival. He suggested that in his opinion we could most fittingly mark the Bi-Centenary year by asking the Freemasons of this jurisdiction to make a freewill offering to the Benevolent Fund, which at that date amounted to \$38,000.00. He said that we could increase this amount by at least \$62,000.00 which would then bring the total capital up to \$100,000.00. This objective was to be the goal and nothing short of its accomplishment should satisfy us.

Grand Lodge approved of the suggestion and decided that an immediate appeal be made to every

BENEVOLENCE

member of the jurisdiction. The Grand Master was requested to appoint a special committee to prosecute the campaign. The working out of the individual canvass was to be carried into effect by the officers and members of the constituent lodges.

It is to the credit of the members of the Craft in Manitoba that the objective was more than reached. Contributions in excess of \$76,000.00 were paid in, and this accomplishment brought the capital of the Fund to approximately \$115,000.00. This established the Benevolent Fund on an excellent financial basis and the active work of the Committee on Benevolence in the intervening years was made possible only by the whole-hearted support which came from the membership throughout the entire Province at that time.

In 1923, Most Worshipful Brother Andrew B. Baird, Grand Master, contemplating the near approach of the Jubilee year of Grand Lodge, took occasion in his address to speak of the method he would suggest as a means of celebrating in a practical manner the Golden Year of Manitoba Freemasonry. He suggested that we approach the members along lines similar to the 1917 campaign and ask for an augmentation to the capital account of the Benevolent Fund. This scheme is well under way and at the end of March, 1925, the contributions reported to Grand Lodge as the Jubilee Birthday gift of the Craft in Manitoba amount to \$40,000.00.

FREEMASONRY IN MANITOBA

If through the formative years of our Grand Lodge we built slowly in numbers and in finances, still our pioneer brethren built well. The Benevolent Fund has steadily grown to its present proportions. It is not our purpose to boast of what has been done in extending relief to the distressed and the afflicted since the Fund was definitely organized a few years ago. We are making an effort to carry into effect the practical application of the teachings of our Craft. What has been accomplished, what we have to-day, has been made possible only through the generous hearts of men who endeavour to approximate in a measure the duty they owe to their fellow man.

XXI. Passing Events

THE first effort to establish a Masonic Library in Manitoba was in 1877, when at the Second Annual Communication, the Grand Secretary John H. Bell, in his annual report said:

Your Grand Secretary would strongly urge upon the Grand Lodge the propriety of organizing a Masonic Library for the benefit of the Craft in this jurisdiction. Many of the proceedings of other Grand Lodges contain matter well worthy of careful study, many of the Reports of the Committee on Foreign Correspondence being exceedingly able as well as closely critical, and the addresses of the Grand Masters and the orations of the Grand Lecturers, being full of the finest language and noblest thoughts.

This recommendation met with the approval of Grand Lodge, and a committee consisting of Worshipful Brothers A. J. Belch, James M. McGregor and John Norquay was appointed with authority to spend an amount of money "not to exceed the amount required to purchase a book-case of moderate capacity."

At the next Annual Communication (third), the Committee reported that progress had been made in forming the nucleus of a Masonic Library and, of the thirty dollars appropriated at the previous communication, they had expended \$25.00 for a book-case. They

FREEMASONRY IN MANITOBA

acknowledged the gifts of books received from several members and asked for an appropriation for the purchase of books. A sum of \$25.00 was granted for this purpose and Brother John Kennedy replaced Brother John Norquay as a member of the committee.

It is of interest at this date to read that at the Third Annual Communication, a Committee was appointed to prepare "The Masonic History of Manitoba." While we find evidence from time to time that this committee was continued; there is no reference as to the result of their efforts, and, if any manuscript was prepared at that time, it must have been burned in one of the fires which visited the premises occupied by the Craft in the early days. If it survived the flames it has been laid away so carefully that its hiding place is now unknown. No evidence exists to lead one to believe that the committee officially prepared anything in writing or issued any published article or book.

In a later record we read that in the month of November, 1894, a misfortune befell the Masonic Craft of Winnipeg. The Masonic Hall was destroyed by fire, and the library and miscellaneous regalia were a total loss. This unfortunate occurrence, while it was the means of focussing the attention of the Freemasons of Winnipeg on the necessity of building a permanent lodge home, caused the loss of many valuable books which could not be replaced.

PASSING EVENTS

When the members of Grand Lodge voted a sum of \$25.00 towards library purposes in 1877, this was doubtless considered a generous grant, and it stands in striking contrast to the activity of the Committee having this department under their care at the present time. The necessity of building up our Masonic Library is evidenced by the unanimous adoption of a report submitted at the last (1924) Communication of Grand Lodge.

The recommendations passed at that time covering the plan are:

1. The circularization of the entire jurisdiction asking for donations of books out on loan, which have been in part forgotten, and in part lost track of by the Library.

2. The circularization of the entire jurisdiction asking for donations of books (your committee has been informed by several, that they have valuable books they would be willing and glad to donate to a properly organized library).

3. The purchase of a sufficient number of carefully selected books, to widen the scope and increase the efficiency of the Library along all Masonic lines, and to make it of real interest and value, both to the student and the casual reader.

4. The careful indexing and cataloguing of all material now on our shelves, by subject as well as by author and title, so that the most minute detail of information may be available at a moment's notice.

5. The formation of a clipping bureau where the odds and ends of Masonic information, culled from Masonic magazines, from original articles by local men, the local papers and many

FREEMASONRY IN MANITOBA

other sources, may be filed away and made easily available for reference when needed.

6. The employment of an Assistant Librarian who would devote the whole of his or her time and energy to making the Library a thoroughly up to date and efficient institution, of which in the near future we may be justly proud.

7. A grant of \$600.00 to the Committee on Masonic Research and Education for the purchase of Masonic books.

8. A further grant of \$1,250.00 annually to be used for purposes of maintenance.

This plan having been adopted, the work outlined in the scheme is now progressing, and the Masonic Library in Winnipeg is rapidly developing into a reference department of which every Mason in the jurisdiction will be justly proud.

It will be recalled that Most Worshipful Brother John H. Bell was instrumental in directing the attention of the Grand Lodge toward the formation of a library, and he was deeply interested in the research side of Freemasonry. On 24th June, 1880, he called the Craft together to hear an address by Brother General Albert Pike, of Washington, D.C. The address was along symbolic lines and a very large attendance of brethren was reported. On the 1st October in the same year, the Grand Master once more called the Winnipeg members together to hear an address by Brother N. Flood Davin of Toronto and this meeting was also largely attended.



JAMES HENDERSON
ANCIENT LANDMARK LODGE, No. 3



JOHN W. HARRIS
St. John's LODGE, No. 4



R. STEWART PATTERSON
PRINCE RUPERT'S LODGE, No. 1

THE FIRST WORSHIPFUL MASTERS OF THE EARLY WINNIPEG LODGES



PASSING EVENTS

In the same year, on 29th July, 1880, a Special Communication of Grand Lodge was called for the purpose of making a presentation of a Past Grand Master's Apron to Most Worshipful Brother S. P. Mathieson, along with an address. This mark of esteem was to mark the appreciation of the Craft for work performed by our Past Grand Master, in connection with the healing of the differences which existed in our jurisdiction at the time he was elected to office, and which he happily adjusted.

Two years later, Grand Master John H. Bell, in speaking at our Annual Communication (1882), referred to the controversy which was occupying the attention of the Craft throughout the Dominion about that time in connection with the title of the Grand Lodge of Canada (in Ontario). He said:

I endorse the sentiments so pointedly expressed by Grand Master Graham of Quebec, and hope that the Grand Lodge known as the Grand Lodge of Canada, but having jurisdiction in the Province of Ontario only, will have the good sense speedily to conform their name to the facts of the case, because they are well aware that there are six other Grand Lodges in Canada peers with themselves.

Efforts were made in 1882 to have an exchange of Grand Representatives between this Grand Lodge and the Grand Lodge of England, the Grand Lodge of Scotland and the Grand Lodge of Ireland. The Grand Lodge of England replied that they considered the step

FREEMASONRY IN MANITOBA

unnecessary at the present time. The first exchange of representatives with the Grand Lodges of the Motherland was with the Grand Lodge of Scotland. Under date 30th June, 1884, Most Worshipful Brother John H. Bell was appointed representative of the Grand Lodge of Scotland near this Grand Lodge. Two years later, on 14th November, 1886, the Grand Lodge of England agreed to an exchange of representatives and the appointee for that Grand Lodge near the Grand Lodge of Manitoba was Most Worshipful Alfred Pearson. Representatives were not exchanged with the Grand Lodge of Ireland until 6th October, 1890, when Most Worshipful Brother William G. Scott received the appointment near this Grand Lodge.

On 16th October, 1883, Most Worshipful Brother Dr. William Clarkson Clarke, the first Grand Master of the Grand Lodge of Manitoba, passed to the celestial Lodge above. He died at Belleville, Ontario, and in making comment upon our deceased brother, the Most Worshipful Grand Master remarked that before Brother Clarke had completed his term as Grand Master he had removed to another sphere of labor in Eastern Canada, and only a few remaining old time members of Grand Lodge would recall him.

The Eighth Annual Communication of Grand Lodge was held in the Lecture Room of the Central Congregational Church, Winnipeg, on 14th and 15th

PASSING EVENTS

February, 1883. The choice of these quarters as a meeting-place was not due to lack of space in the Masonic Hall, but was occasioned by reason of the fact that the roof of the usual hall had collapsed and the furniture and effects were almost completely ruined.

In the year 1884, under the direction of the Board of General Purposes, a bill providing for the incorporation of the Grand Lodge of Manitoba and of the constituent lodges within the Province was prepared. The bill was introduced in the local Legislature where it passed through the several stages and afterwards received the assent of His Honor the Lieutenant-Governor. The first constituent Lodge to become incorporated under the new Act was Stonewall Lodge No. 12. This Act of Incorporation continued in its original form from the time it was passed in 1884 up to the year 1924, when it was remodelled by the Board of General Purposes. The amended Act of 1924 now governs our Grand Lodge and the constituent Lodges incorporated under the terms of the Act.

At the Annual Communication held in 1885, the Grand Secretary remarked in the course of his report that only one complete file of the proceedings of the Grand Lodge of Manitoba was in the possession of Grand Lodge. He suggested that a committee be appointed to consider the desirability of having reprints made. This important suggestion never materialized,

FREEMASONRY IN MANITOBA

although the need is just as pressing in 1925 as it was forty years ago. The early proceedings are valuable Masonic records which should be carefully preserved against fire, as the possibility of replacing them, if lost, is extremely remote.

In the year 1887, Grand Master Alfred Pearson expressed the opinion that a necessity existed for Lodges of Instruction. This suggestion was taken up in several parts of the Province by different Lodges and evidence in the City of Winnipeg Lodges would indicate that excellent results followed. This was the Jubilee Year of Her Majesty Queen Victoria. A suitable resolution which expressed the congratulations of the Freemasons of Manitoba and our loyalty and gratitude for her recognition of the Craft was forwarded to London.

Acknowledgment of this was received in due course from Hon. Henry Matthews, the Home Secretary.

The Freemasons of the Province were privileged to welcome a distinguished Masonic visitor in Winnipeg, on 9th February, 1888, in the person of Most Worshipful Brother Robert Morris, LL.D., Past Grand Master of Kentucky. During this communication of Grand Lodge, Brother Morris lent his assistance in framing amendments to our Constitution. In acknowledgment of the welcome extended by the Craft of our jurisdiction, he presented the following original poem:

PASSING EVENTS

IN WHITE ARRAY

Poem composed and respectfully inscribed to M.W. Thomas Clark, Grand Master of Masons, and read before the assembled Grand Lodge of Manitoba, at Winnipeg, 8th February, 1888,

By ROBERT MORRIS, LL.D.

of La Grange, Kentucky, Masonic Poet Laureate

What are these in white array
Gathered round yon Book of God?
While the pictured walls display
Emblems ancient and adored;
Whence are these, whose practiced skill
Waits upon the Master's hand,
Prompt to do the Master's will,
And obedient to command?
What are these, in aprons white?
Whence are these, thus met to-night?

These, from many a land and clime,
These, from many a home have met;
Age and youth, and middle time,
Mingle here in concord sweet;
In one solemn, holy vow,
They are bound for others' good;
Heart and hand are woven now,
In the world-wide Brotherhood
Age on age has come and gone,
Since this white-robed band was born.

FREEMASONRY IN MANITOBA

Masons these! their Fathers built
On Moriah's Mount, their Fane;
There in prayer devout they knelt,
And Jehovah spoke again;
These have learned their Fathers' Faith,
These enjoy their Fathers' Hope,
And in Charity, till death,
They will build their Temple up.
By the Level, Plumb and Square
All their Ashlars fashioned are.

In how many an honored tomb
Sleep Freemasons such as these!
Plants immortal o'er them bloom,
Teaching greatest mysteries;
Waiting, waiting, till the Word
Calls them from their lowly rest,
And th' omnipotence of God
Draws them to their *Father's* breast.
Happy they, so sure to be
Joined in bright eternity.

So the coming years will sweep
Us, who congregate to-night;
Low in mother earth to sleep
And await the Eastern Light;
Craftsmen, let us then be true,
True to every sacred vow,
Quick to plan and prompt to do,
As our Master's will we know.
Doubtless he will give reward,
Ample wages will afford.

PASSING EVENTS

At the Annual Communication (1889), an effort was made to pass a regulation making it a constitutional requirement that the conferring of the Past Master's Degree, "be considered part of the installation ceremony." The matter was referred to the Board of General Purposes, who in the year 1890, during the communication of Grand Lodge, recommended, "no change in the jurisdiction until time and circumstances are favorable."

The Annual Communication held in June, 1895, met in Friendship Hall, Winnipeg. On the 16th November, 1894, the Masons of the Province, and especially the members of the City of Winnipeg, sustained a severe loss by the disastrous fire which destroyed the building occupied as the Masonic Hall. The library, charters, regalia and many valuable records relating to the activity of the Craft were lost. The proceedings of Grand Lodge for the year 1894, which had just been printed, and practically all the property of Grand Lodge were burned. Immediately following the fire a request was sent to all Grand Secretaries asking their assistance in rebuilding our library as far as the printed proceedings of Grand Lodges were concerned. Many of the constituent Lodges of the jurisdiction were able to supply copies of our own proceedings, while individual members contributed many valuable Masonic books; thus began

FREEMASONRY IN MANITOBA

the effort to gather the collection of books which now occupies the shelves of the Library in Winnipeg.

In the year 1896, the Grand Master, C. N. Bell, reported that he had appointed a committee to endeavor to find out what Lodges are exempt under Clause 128 from wearing standard regalia and to obtain a description of the regalia these Lodges claimed the right to wear. The committee did not report at this communication, but a motion was presented reading:

Any Lodge shall however be permitted to wear instead of the rosette on the fall or flap of the apron, a medallion containing the name and number of the Lodge in a circle with silver letters on a sky-blue ground.

This motion was defeated.

The section of the Constitution governing "Aprons" exempted Lodges that had adopted a particular regalia previous to 1895, and the intention of the Grand Master in referring the matter to a committee was doubtless to correct irregularities which had crept in.

The report of this Special Committee on Regalia was received in 1897. This disclosed the fact that all the Lodges in the jurisdiction were using regalia as authorized by the constitution with the exception of Prince Rupert's Lodge No. 1, Ancient Landmark Lodge No. 3, St. John's Lodge No. 4, Assiniboine Lodge No. 7, Northern Light Lodge No. 10, Gladstone Lodge No. 11, Neepawa Lodge No. 24, Medicine Hat Lodge

PASSING EVENTS

No. 32, Doric Lodge No. 36 and Killarney Lodge No. 50. The Committee recommended that they be continued in order that particulars might be ascertained as to the right of these Lodges to vary the specifications of the Constitution which governed at the time the Lodge had been chartered. It was also resolved that Lodges in future purchase regalia conforming to the Constitution. No further report from this Committee seems to have been made at any subsequent meeting of Grand Lodge.

After a service covering a period of nearly twenty years, Most Worshipful Brother W. G. Scott, Grand Secretary, was obliged to decline a further appointment to this office. Pressure of private business compelled Brother Scott to relinquish the work which was very dear to his heart. The untiring effort and energy he devoted to the cause of Freemasonry in the Province of Manitoba brought unstinted praise and commendation from every part of the jurisdiction. In testimony of the goodwill and kindly feeling of the brethren, Grand Lodge presented Brother Scott with a set of silverware on 27th December, 1900. The Most Worshipful Grand Master R. S. Thornton presided at a gathering of Masons representing all the Lodges of the First Masonic District, and paid tribute on behalf of the Craft to the devoted service of the retiring Grand Secretary.

FREEMASONRY IN MANITOBA

Grand Lodge did not always hold its Annual Communications within the Province of Manitoba. As we have already remarked, the jurisdiction extended also over the North-West Territories and the Yukon. In the year 1902, the Annual Communication was held in the City of Calgary, and two years later, the Annual Communication was held in the City of Edmonton, Alberta. This was the last occasion of an Annual Communication of the Grand Lodge being held outside the Province.

In 1910, the whole world mourned the death of His Majesty King Edward VII. For upwards of twenty-five years he had been Grand Master of the Grand Lodge of England, and it was fitting that the Grand Lodge of Manitoba should send a message of condolence expressive of the sympathy of the Freemasons of this Province:

The Grand Lodge of Manitoba in Annual Communication assembled at the City of Winnipeg on the 8th day of June, 1910, in deep sorrow express the affectionate attachment with which as Freemasons we held our late beloved Sovereign, His Most Gracious Majesty King Edward VII.

As Grand Master for many years of the Mother Grand Lodge of England, his wise guidance and ever-constant wisdom endeared his personality to the Craft over the wide world, and in the Province of Manitoba loyalty to his person has ever been in the forefront of our thought.

To the good Queen Mother, in her hour of deepest sorrow,

PASSING EVENTS

f we desire to convey our sincere sympathy, knowing full well that her loss cannot be measured by any other heart than hers, so sorely stricken at this time of bereavment.

We commend her to the loving care of the All Wise Father.

The constituent Lodges of the jurisdiction were instructed by our Grand Master to drape their Lodge-rooms in mourning for a period of three months. In sending the message of sympathy to London, it would seem that we followed the ancient text, "The King is dead. Long live the King." Concurrent with the message was included an expression of allegiance to His Majesty King George V.

The year 1911 marked the Tercentenary of the Bible. The Grand Master (Geo. W. Baker) issued an official circular to all the constituent Lodges, drawing their attention to this auspicious event, and suggested that each Lodge within his jurisdiction make provision to hold a public meeting in the Lodge-room in acknowledgment of the veneration and reverence in which as Freemasons we hold the Great Light of the Craft.

The year 1914 will go down the pathway of history as the year in which the great world war broke upon civilization. In his annual address to Grand Lodge (1915), Most Worshipful Brother Lynds S. Vaughan welcomed the delegates "under circumstances unparalleled in our history, and I may say in the history of the Universe."

FREEMASONRY IN MANITOBA

The call of the Motherland was heard by the Masons of this Province, and it is worthy of record that every Lodge in the jurisdiction of Manitoba contributed to the man-power who laid aside the peaceful implements of civil life and joined the colors for the honor of the Empire and the saving of human liberty.

The first call for financial aid for War Work came from Canada Lodge No. 3527, of London, England. This was in the nature of assistance toward the organization and maintenance of a Canadian Voluntary Field Hospital Contingent. To this cause the Masons of the Dominion of Canada were asked to subscribe, and the members of the Grand Lodge of Manitoba responded with a contribution of \$5000.00. This call was made during the fall of 1914, shortly after the outbreak of war. During the same period War Relief Work was undertaken in the several Masonic districts of Manitoba in order that assistance should be provided all Freemasons or their families whether the Brother was affiliated or non-affiliated with a lodge in the Province. It is unnecessary to quote to what extent contributions for this laudable purpose were received; suffice it to say that relief was provided and excellent work carried out in this connection.

In the year 1919, the Board of General Purposes was requested to prepare a brief statement setting forth the duties and responsibilities of Masons regarding

PASSING EVENTS

the National Flag. The suggestion was made that the various Lodges should express their opinion as to the advisability of incorporating a reference to the national emblem in the charge delivered to initiates. At the following communication such a charge was adopted, which read:

As a citizen I am next to enjoin you to be exemplary in the discharge of your civic duties. Loyalty may be defined as a lively sense of the value of the institutions of one's country and of the worth of one's fellow citizens, together with an earnest will and endeavor to preserve the one and serve the other. You are invited to consider attentively our Flag, the Union Jack. It is a symbol which must ever remind you of the duties you owe to King and Country and of the rights and privileges secured to us by the British Constitution as citizens of Canada and of the Empire.

You must pay due obedience to the laws of our Country and indeed of any state which may for a time become the place of your residence or afford you its protection. You must never propose or at all countenance any act that may have a tendency to subvert the peace and good order of society.

In the year 1921, the Grand Lodge of North Dakota extended an invitation to all Freemasons belonging to the Grand Lodge of Manitoba to be present at and participate in an International Masonic Celebration to be held on 21st June, 1921, at Pembina, North Dakota. The occasion of this gathering was the unveiling of a marker and tablet on the site of the building in which the first regularly organized Masonic Lodge

FREEMASONRY IN MANITOBA

within the confines of the State of North Dakota met. This was Northern Light Lodge, particulars of which were noted in the second chapter of this book. A formal invitation was extended at the Annual Communication of our Grand Lodge by Most Worshipful Brother Grant S. Hager of the Grand Lodge of North Dakota. This brother, who has since gone to the Eternal Lodge above, made an appropriate reference to the kindly feelings which have existed between the two neighbouring Grand Lodges through the intervening years, and claimed that the establishment of this frontier Army Lodge linked for all time the Masonic history of the State of North Dakota and that of the Province of Manitoba. The celebration was held and Most Worshipful Brother George N. Jackson, our Grand Master, and a very large number of Manitoba Freemasons journeyed to Pembina by special train to take part in the event. The Brethren of North Dakota considered the occasion of sufficient importance to issue a special booklet containing the full story of the celebration, and the local newspapers of the City of Winnipeg carried the story in an extended article, which appeared at the time. It was estimated that more than 2,000 Freemasons from Canada and the United States took part in this event. Addresses were delivered by the Grand Masters of Minnesota, North Dakota and Manitoba. The tablet and marker was unveiled by

PASSING EVENTS

Miss La Moure, grand-daughter of Brother Judson La Moure, the first Senior Warden of Pembina Lodge No. 2, North Dakota; and Miss Elinor Bannatyne, grand-daughter of Brother A. G. B. Bannatyne, the first Senior Warden of Northern Light Lodge, of the Red River Settlement.

At the Forty-Seventh Annual Communication of Grand Lodge held in Winnipeg, in 1922, we had as our guests, the Most Worshipful the Grand Master of our daughter Grand Lodge — Saskatchewan — Geo. M. Weir, accompanied by Most Worshipful Brother Wm. B. Tate, Grand Secretary.

Brother Weir delivered an address on the subject, "Freemasonry in Action," and the appreciation of Grand Lodge was expressed to our distinguished guest. At the same session of Grand Lodge, Most Worshipful Brother Weir was elected Life Member of Grand Lodge of Manitoba with the rank of Past Grand Master.

The continued growth of the Craft in Manitoba made it difficult to accommodate the annual meeting of Grand Lodge in the Masonic Temple, Winnipeg, and the Forty-Eighth Annual Communication had to be held in the Fort Garry Hotel in order to provide sufficient accommodation for the large number of delegates assembled.

At this communication we had as an honored guest Most Worshipful Brother William N. Ponton, Grand

FREEMASONRY IN MANITOBA

Master of the Grand Lodge of Canada (in Ontario). Brother Ponton was present to deliver an address to the Freemasons of Manitoba and his message was wrought around the four-fold motto, Faith, Hope, Love and Work. In extending the thanks of our jurisdiction, Grand Lodge elected Most Worshipful Brother Ponton an Honorary Life Member of the Grand Lodge of Manitoba, with the rank of Past Grand Master.

The tie which binds the Craft of Manitoba to the brethren of our strong and vigorous sister Province to the East, from which our early Lodges first received constitutional authority, shall remain true and sincere. Equally strong is the love and affection of the Manitoba Freemasons for the brethren of our Western neighbour, Saskatchewan. Our Masonic brethren of the sunny Province of Alberta likewise share our love, our esteem and our appreciation. In celebrating our Golden Year it is our hope that the elected representatives of these three Grand Lodges will participate in our celebration.

Preparations for the Fiftieth Annual Communication of the Grand Lodge of Manitoba are under way. It has been decided to erect a memorial tablet near the spot where the first organized Masonic Lodge met in the old Red River Settlement. This bronze tablet will be affixed to the outside wall of the Union Trust Building, at the corner of Main Street and Lombard Street, Winnipeg.



MASONIC TEMPLE, WINNIPEG—ERECTED 1895



PASSING EVENTS

Commemorative Church Services will be held by the constituent Lodges throughout the Province and a mass Masonic Church Service will be held in the City of Winnipeg on Sunday, the 7th day of June, 1925. The speaker will be Most Worshipful Brother Samuel P. Matheson, Archbishop of Rupert's Land, who is our senior Past Grand Master having held that high Masonic office in the year 1879.

It is further being arranged to hold an anniversary banquet in the Fort Garry Hotel on Tuesday, 9th day of June, 1925, and all members of the Craft who have held membership in a Manitoba Lodge for forty-five years will be the guests of Grand Lodge at this function. The Grand Masters of the neighbouring jurisdictions in Canada and the United States are expected to be present also as our guests.

Brief reference is made to these arrangements at this time as the publication of this memorial volume will be on the press before the definite programme of our celebration week will be complete. In closing this chapter it is opportune that we repeat a passage which appears in a previous chapter, "Those sturdy men who set up the Altar of Masonry on the frontier of this commonwealth were prophetic souls. They were men of faith who builded better than they knew, as men of faith always do. Time has more than fulfilled their dream, and the facts have outrun their faith."

FREEMASONRY IN MANITOBA

The torch has been handed on from generation to generation and the achievement of the ideals of the Craft must be the aim of every Freemason. To us comes the call to carry on the work which has been bought by the service and sacrifice of the pioneers who toiled that we might enter into this great heritage.

XXII. Our Jubilee Year

WE have reached the Jubilee Year of our Grand Lodge. The year 1925 marks an epoch for the Freemasons of the Province of Manitoba. We close the record of fifty years of achievement only to commence what might fitly be termed the second stage of our Masonic life as a governing body for this jurisdiction. We now set our faces toward the centennial which, while a long way off, will be reached by some of the younger men who are now within the portals of the Craft.

The hardy pioneers who came to this land of promise half a century ago and worked that we might enjoy the comforts of a civilized community, give courage to every Freemason within hail. The example of these men urges us to toil not merely for ourselves and this generation, but for generations yet unborn. To those who strive for the accomplishment of Masonic ideals it is fitting that we should show the vision which marked the actions of our early brethren in this Province. Like them, we must realize the field of endeavour is not limited to the tyled lodge-room, but extends and widens until it reaches a community interest.

FREEMASONRY IN MANITOBA

As we sit in reflection, it seems but a few years since old Northern Light Lodge was first instituted in the Red River Settlement. The allotted span of life will soon pass, and too quickly will the memory of our Golden Year become dim. Let the story of the early days of Freemasonry be an inspiration to us and to those who will succeed us in the life and activity of our Lodges.

The introduction and development of Freemasonry throughout the Prairie Provinces has been successful. We have accomplished much in the past fifty years. No better summing up of this phase of Western life can be given than the words of our brother Alexander McIntyre, Past Grand Master:

In 1875, three Masonic Lodges — pioneers in the valley of the Canadian Red, founded about the same time, holding the same ideal of a "Brotherhood among Men" separated by many leagues of wilderness from the Eastern home, possessing a chivalrous enthusiasm for God and Native Land that we at this time have difficulty in realizing — came together and formed the Grand Lodge of Manitoba, A.F. and A.M. In 1925, this Grand Lodge will have reached its fiftieth mile post and will enter its jubilee year, a year Masons would see marked by gratitude, effort and purpose.

Without prejudice and without boasting, the Grand Lodge of Manitoba may well be pardoned for thinking highly of the work of the past half-century, work devoted to the betterment of our common humanity. We may point with no small degree of pride to the day when the whole West-land from Old Ontario

OUR JUBILEE YEAR

to the Rockies, and to the far North was under the sway of our Grand Lodge. Deep down in our hearts we rejoice that we can say: "Mother of two Grand Lodges and a present membership of some eleven thousand Masons."

We should be grateful for the part our Order has taken in the moulding of our Citizenship and in the shaping of its ideals, for the quiet and law-abiding quality of this Citizenship, for the human builders of this good land — men who builded in the light of a freedom broadening down the years from precedent to precedent — and for the assurance that the results of this work will go on deepening and widening and be a factor in the destiny of humanity when the plan of the Great Architect is complete.

Success is but a dream come true,
A firm resolve to see it through,
A goal affixed, a shining light,
A will to do with all our might.

The celebration of our Jubilee Year marks only a landmark on our path of progress. The fertile plains of this fair land are still before us and the opportunity to make homes in our agricultural districts and also in our rising cities beckons men to come. The vagrant waterfall has been harnessed, the sky-scraper has replaced the log-cabin of sixty years ago, and the creak of the old Red River cart is heard no more. Material progress is evident on every hand, but it is to that deeper need of the spirit that Freemasonry makes its appeal. It is not by what we can show in mortar and stone, not in the wide-spreading avenues and elegant structures which

FREEMASONRY IN MANITOBA

adorn our Province, but in the type of men we have and the character they bear which will mark our effort toward real progress. It is ours to write on human hearts, and if we are bending our energies as a progressive science toward the building of the Ideal Temple within the hearts of the men who seek and claim affiliation with the Grand Lodge of Manitoba, then our claim to progress will be sincere and the achievement of Freemasonry realized in full measure.

APPENDIX

Register number, name, location, date instituted and number of members at
27th December, 1924, of the

CONSTITUENT LODGES OF THE GRAND LODGE OF MANITOBA

1—Prince Rupert's.....	Winnipeg.....	Dec. 10, 1870	636
2—Lisgar.....	Selkirk.....	Feb. 20, 1871	151
3—Ancient Landmark.....	Winnipeg.....	Dec. 16, 1872	595
4—St. John's.....	Winnipeg.....	June 14, 1875	817
6—Emerson.....	Emerson.....	July 20, 1876	72
7—Assiniboine.....	Portage la Prairie.....	Feb. 9, 1878	230
8—King Solomon.....	Morris.....	Jan. 10, 1879	76
9—Oakland.....	Carman.....	Apr. 28, 1879	87
10—Northern Light.....	Winnipeg.....	Jan. 9, 1879	379
11—Gladstone.....	Gladstone.....	July 31, 1879	103
12—Stonewall.....	Stonewall.....	June 22, 1880	111
13—Belmont.....	Morden.....	Sept. 13, 1880	80
14—Prince of Wales.....	Minnedosa.....	Nov. 17, 1880	122
15—Corinthian.....	Rapid City.....	Dec. 21, 1880	58
19—Brandon.....	Brandon.....	Jan. 16, 1882	259
24—Neepawa.....	Neepawa.....	Mar. 23, 1883	154
25—Ionic.....	Winnipeg.....	June 1, 1883	579
27—Glenwood.....	Souris.....	Feb. 4, 1884	114
29—Carberry.....	Carberry.....	Feb. 12, 1884	86
30—Manitou.....	Manitou.....	June 6, 1884	64
36—Doric.....	Boissevain.....	June 30, 1886	120
39—Birtle.....	Birtle.....	Mar. 8, 1887	76
40—Deloraine.....	Deloraine.....	Feb. 9, 1888	97
43—Lebanon.....	Virden.....	Feb. 19, 1889	102
44—Oak Lake.....	Oak Lake.....	May 17, 1889	57
48—Glenboro.....	Glenboro.....	Aug. 17, 1890	48
49—Temple.....	MacGregor.....	Jan. 23, 1891	94
50—Killarney.....	Killarney.....	Apr. 23, 1891	104
51—Treherne.....	Treherne.....	Apr. 14, 1891	53
52—Hartney.....	Hartney.....	Sept. 22, 1891	95
54—Oriental.....	Melita.....	Mar. 9, 1893	66
55—East Star.....	Gretna.....	Aug. 11, 1893	47
62—Russell.....	Russell.....	Aug. 13, 1895	94
63—Holland.....	Holland.....	Nov. 27, 1895	73
64—Composite.....	Alexander.....	Mar. 5, 1896	65
67—Wawanesa.....	Wawanesa.....	July 16, 1897	55
68—Vermillion.....	Dauphin.....	Dec. 20, 1898	216
70—Shiloh.....	Roland.....	Mar. 8, 1899	62
71—Crystal.....	Crystal City.....	Apr. 13, 1899	62
74—Elkhorn.....	Elkhorn.....	Sept. 18, 1899	74
75—Gothic.....	Austin.....	Jan. 24, 1900	64
77—Napinka.....	Napinka.....	July 13, 1900	46
82—Cypress.....	Cypress River.....	May 13, 1902	43
84—Hamiota.....	Hamiota.....	Nov. 25, 1902	77
86—Elgin.....	Elgin.....	Mar. 29, 1903	57
87—Rathwell.....	Rathwell.....	May 5, 1903	42
90—Midlothian.....	Miami.....	Mar. 16, 1904	96

92—Shoal Lake.....	Shoal Lake.....	Sept. 9, 1904	97
93—King Edward.....	Winnipeg.....	Sept. 21, 1904	455
94—Hiram.....	Grandview.....	Nov. 15, 1904	75
99—Lauder.....	Lauder.....	Feb. 24, 1904	27
100—Robbie Burns.....	Gilbert Plains.....	Mar. 9, 1905	38
101—Binscarth.....	Binscarth.....	Apr. 27, 1905	68
102—Miniota.....	Miniota.....	Jan. 8, 1906	54
103—Crescent.....	Elm Creek.....	Mar. 13, 1906	56
104—Reston.....	Reston.....	July 6, 1906	96
105—Prince Arthur.....	Swan River.....	June 1, 1906	70
106—Strathclair.....	Strathclair.....	Nov. 30, 1906	66
107—Lansdowne.....	Griswold.....	May 9, 1906	39
108—Union.....	Brookdale.....	July 26, 1907	43
109—Swan Lake.....	Swan Lake.....	Jan. 8, 1908	44
110—Kilwinning.....	Minto.....	Oct. 5, 1908	45
111—Acacia.....	Elmwood.....	Feb. 25, 1909	257
112—Ophir.....	Beausejour.....	Mar. 30, 1909	48
113—Tweed.....	Brandon.....	Apr. 7, 1909	227
114—"The Assiniboine".....	Winnipeg.....	May 22, 1909	430
115—Rivers.....	Rivers.....	Sept. 29, 1909	60
116—St. Andrew's.....	Wellwood.....	Apr. 26, 1910	36
117—Strathcona.....	Belmont.....	May 10, 1910	52
118—Mound.....	Pilot Mound.....	Aug. 27, 1910	64
119—Norwood.....	Norwood.....	Dec. 10, 1910	212
120—Penza.....	Dominion City.....	Apr. 7, 1911	63
121—St. James.....	St. James.....	Mar. 11, 1912	174
122—Roblin.....	Roblin.....	Sept. 16, 1912	46
123—Transcona.....	Transcona.....	Apr. 24, 1914	120
124—The Pas.....	The Pas.....	May 21, 1914	75
125—Patricia.....	Sperling.....	Nov. 6, 1915	43
126—Favel.....	Minitonas.....	Jan. 12, 1917	48
127—Empire.....	Winnipeg.....	Apr. 26, 1918	156
128—Victory.....	Benito.....	June 2, 1920	45
129—Shellmouth.....	Shellmouth.....	Oct. 28, 1920	24
130—Fort Garry.....	Winnipeg.....	Dec. 6, 1920	123
131—Kildonan.....	Winnipeg.....	Dec. 16, 1920	77
132—Sprague.....	Sprague.....	Jan. 17, 1921	28
133—McCreary.....	McCreary.....	Mar. 31, 1921	39
134—Stony Mountain.....	Stony Mountain.....	Aug. 4, 1921	39
135—Concord.....	Myrtle.....	Oct. 8, 1921	19
136—Capital.....	Winnipeg.....	Nov. 4, 1921	116
137—Lord Selkirk.....	Winnipeg.....	Nov. 18, 1921	86
138—Windsor.....	St. Vital.....	Mar. 28, 1922	61
139—Beaver.....	Winnipeg.....	May 11, 1922	108
140—Meridian.....	Winnipeg.....	Oct. 19, 1922	144
141—Tuscan.....	Winnipeg.....	May 11, 1923	41
142—Harmony.....	Cardale.....	June 8, 1923	17
143—Mt. Sinai.....	Winnipeg.....	July 5, 1923	69
144—Fort Osborne.....	Winnipeg.....	Dec. 19, 1923	40
145—Sturgeon Creek.....	Sturgeon Creek.....	Jan. 7, 1924	37
U.D. Fidelity.....	Winnipeg.....	Feb. 29, 1924	45

Membership, December 27th, 1924—11,400